THE BISHOPS POTION.

OR,

A Dialogue betweene the Biſhop of CANTERBURY, and his phiſitian, wherein he deſireth the Doctor to have a care of his Bodie, and to preſerve him from being let blood in the neck, when the ſigne is in *Taurus*.





Printed in the Yeer, 1641.

MVSEVM
BRITAN
NICVM

CANTERBURIES POTION.

WElcome good M. Doctor.

Doct. I understand by one of your Gentlemen, your Grace was pleased to send for me.

Can. Not without cause, good M. *Doctor*, for I find my selfe diseased in all parts, insomuch that without some speedy remedy, I cannot long continue, I have a great desire to take Physick, in case the time of the yeare be seasonable.

Doct. Yes, the time of the yeare may be seasonable, but we must have a care of the constitution of your Lordships body, the nature of the disease, and the quality of the medicine. our Cordials, Potions, Electuaries, Syrrops, Plaisters, Unguents; Glysters, Vomits, Bathes, Suppositories, and the like, must bee duly regarded, with a due care what Planet is predominant.

Can. I approve your learned skill good M. Doctor, in having respect to the Constellations, for I am of opinion (which the Brethren forsooth call superstition) if I be let blood in the necke, when the signe is in *Taurus*, I shall certainely bleed to death.

Doct. That may very well be, unleſſe your Chirurgion have a more ſaving skill then my Lord Deputies had, but I pray my Lord, let me ſee your Graces water, for by it I ſhall eaſily perceive the ſtate of your Body.

Cant. Reach that Vrinall there, looke you Maſter Doctor, this water I made laſt night, after my firſt ſleepe, what doe you thinke by it?

Doct. My Lord, your water is a moſt thick, denſe, ſolid heavy, almoſt ragged, putrid, ſtinking, and rotten Vrine, your grace hath kept a very bad dyet, there are certaine raw crudities, that lye heavy and indigeſted upon your ſtomack, which will without remedy, and that ſpeedily, aſcend ſo high, untill it ſtifle, and ſuffocate your Grace.

Cant. I pray good M. Doctor uſe your learned skil, in removing them, I muſt confeſſe I owe a Death, which I would be loath to pay, before it be due, wherfore if it be within your power to prolong my life, ſpare no coſt for the effecting it.

Doct. My Lord, it is within the power of my art, to prolong your life, in caſe it be not cut off untimely, I have here prepared a Vomit for your Grace, which I doubt not, but will have a ſpeedy operation, downe with it my Lord, feare not, twill bring ſomething up by and by, and ſee, it begins to worke already.

Cant. Hold my head good M. Doctor, Ough, Ough.

Doct. Well done, up with it my Lord, what's here a great piece of Parchment, with a yellow ſeale to it, the writing is obſcure, I cannot read it, but what's this that comes next, a rout of Tobacco, I proteſt

tis

tis pure Spaniſh, how comes this to paſſe, had your Grace any hand in the Tobacco Patent?

Cant. Yes, it hath ſtickt on my ſtomack theſe four yeares at leaſt, and I could never digeſt it before, hold the Baſon.

Doct. Whats this, a Booke, *Whoſoever hath bin at Church may exerciſe lanful recreations on the Sunday*, whats the meaning of this?

Cant. Tis the Booke for Paſtimes on the Sunday, which I cauſed to be made, but hold, here comes ſomething, what is it?

Doct. Tis another booke, the Title it, *Sonday no Sabbath*, did you cauſe this to be made alſo.

Cant. No, Doctor *Pocklington* made it, but I licenced it.

Doct. What, he that lookes ſo like a Nicromancer, he that was for his paines preferred beſides his benefices? But whats this, a Paper. tis if I bee not miſtaken, a Star-Chamber order made againſt Mr. *Prinne*, Mr. *Burton*, and Dr. *Baſtwicke*, had you any hand in that?

Cant. I had, I had, all England knoweth it: but oh here comes ſomething that makes my very back ake, oh that it were up once, now it is up I thank Heaven, What is it?

Doct. Tis a great Bundle of papers, of preſentations, and ſuſpenſions, theſe were the inſtruments my Lord, wherwith you created the tongue tied Doctors and gave them great Benefices in the Countrey, to preach ſome twice a yeare at the leaſt, and in their place to hire ſome journey-man Curate, who will onely read a Sermon in the forenoone, and in the afternoone be dranke with his pariſhioners for compa-

ny; and with others you silenced the long winded Ministers.

Cant. I must confesse it is true, but here is something that paines me extreamely, oh that it were up, this troubles me more then all the rest, see what it is good Doctor, for it is up.

Doct. Why my Lord, the booke of Canons, charged with the horrible Monster.

Cant. Now I am pretty well at ease, but I pray Master Doctor what was this made of:

Doct. Why my Lord, 3 ounces of Tobacco, 3 scruples of pillory powder, 1 scruple of his braines that looked over London-Bridge, and three handfuls of the hearbs gathered by the Apprentices, wrapt up in a high Commission Roll, and boyled in a pottle of Holy-water, to the third part, and strained through a paire of Lawne sleeves.

Cant. Nay if this bee your phisicke, Ile take no more of it: oh, there comes something else, I protest the Miter, alas I had almost broke my Longs.

Doct. Nay if the Miter be come, the Divell is not far off, farewell good my Lord.

FINIS.

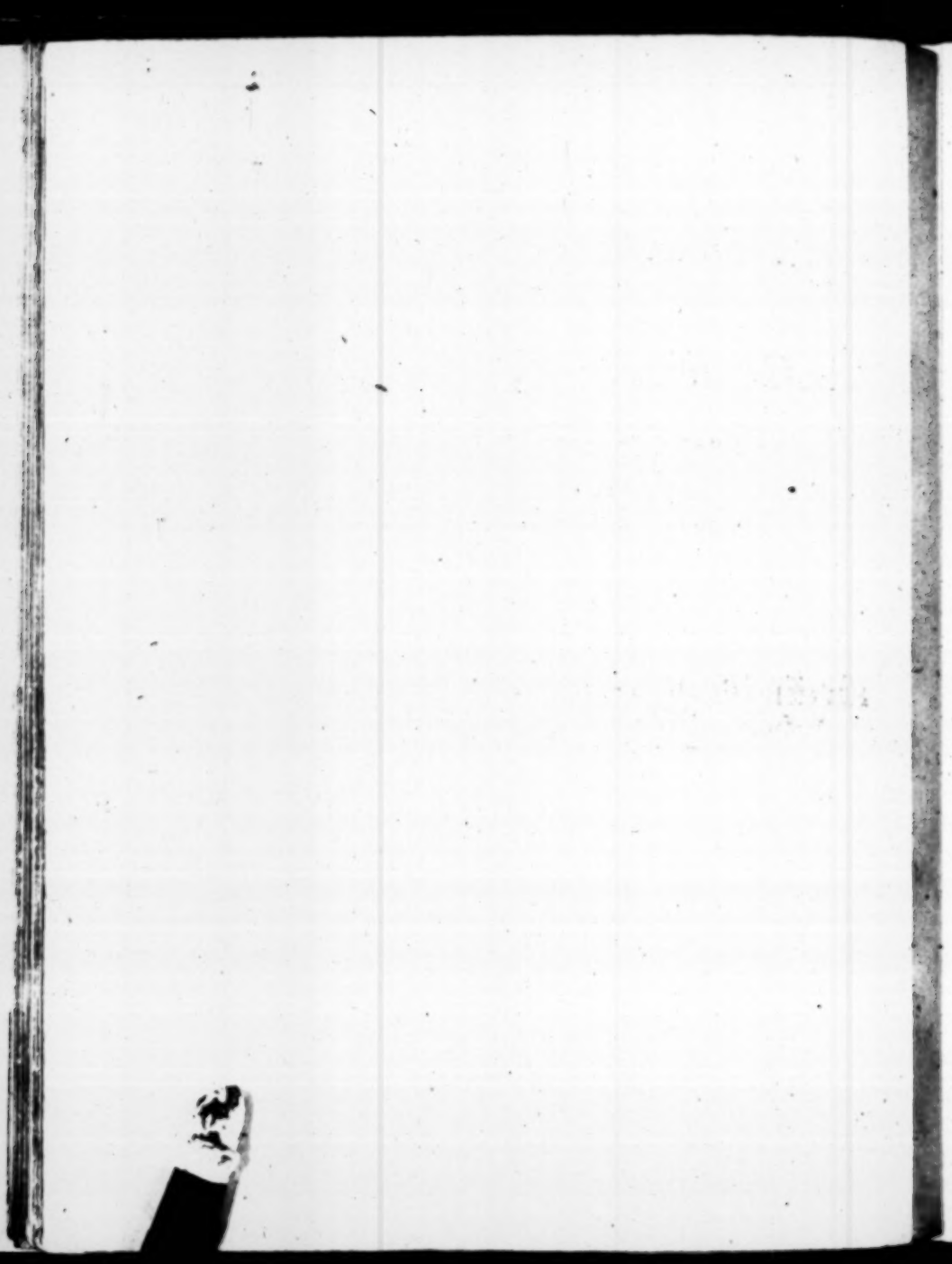


A True Relation of the *French* Embaſſage,

With

The Confutation of ſome Points of Father *PHILLIPS* His *LETTER.*

Printed 1641.



A true Relation of the *French* Embaſſage.

I Thinke it is not unknowne unto our brave *Engliſh*, how often the *French* have heretofore elevated themſelves upon the Pantoffles of pride, and how often our couragious *Engliſh-men* have forced them to their ſlaſhed faſhion, and made them to vaile the Bonnet; which thing (I hope) will be a meanes to free theſe which are true Country-men from feare, although I ſhall repeat theſe thundring menaces which they of late have vented.

You may underſtand by Father *Philips* his Letter (as I may tearme him) of ſomething which was meant to our great State, no good I feare, for theſe Papiſts have alwaies ſtrove to belch forth their ſpleene towards our Sion.

I might bring the Powder plot as a witneſſe, and the *Spaniſh* Invaſion in eighty eight, but their guile is ſo well known to theſe our times, that I perſwade my ſelfe they will not put me to prove them falſe.

But theſe are onely as Proœmiums to our diſcourſe, which doth more fill up the paper then pleaſe the longing deſires of my Country-men I feare.

I know that fame hath already filled the newſ-thirſting eares of our *Engliſh-men* with a report of the arrive of the *French* Embaſſadour, and I perſwade my ſelfe that people are enformed of his Embaſſage many waies; for this reaſon I have gathered from as true intelligence (as I dare ſay I may give credit unto them) the truth, and nothing but the truth of their whole intentions.

Firſt (I entreat you to mark the ambitiouſneſſe of theſe *French-men*) they come upon a peremptory reſolve, deliver unto us the two Ilands of *Jerſey*, and *Garneſey*, (which they challenge to be their owne) or elſe expect us with ſwords drawne, with clangor of Drums and Trumpets, to the terrour of your *Engliſh*.

Here (Country-men mark the fooliſh pride of theſe over-daring Animalls, they doe a little forget themſelves how our Conquerour handled them, and how our blacke Prince peppered them, and how the very name of an *Engliſhman* hath heretofore affrighted them.

Secondly their Embaſſage commands the *Flower-de-luce* from out our Armes, (which I hope will never be granted) or elſe with the like menace as before, they threaten us with war.

What? ſhall we yeeld to them what is our owne right? Then what ſhall it availe us to be Conquerours in the Field, if wee ſhall not keepe what wee gained by this our Conqueſt? Know (Country-men) that France *was captivated by the* Engliſh; *and wee can brag Our Soveraigne Lord,* Charles *by the Grace of God, to be King of* England, Scotland,

land, France, *and* Ireland; *Defender of the true, ancient, Catholike, and Apoſtolicall Faith. We can brag him to be head and Governour over all cauſes Eccleſiaſticall and Civill, next under God and our Chriſt: therefore let not the full Taratantara of their Pride, though it out ſound* Boreas, *affright the ſtout hearts of theſe our Engliſh-men.*

The falſe reports which have bliſtred the eares of theſe our Country-men, if I ſhould ſtrive to unfold them all, it would coſt too much labour, and would occupy too much paper. But the firſt thing with which their eares were entangled was, that the French *Embaſſadour ſhould come to bewray the Plot of theſe which we call runawaies, as* Suckling, Piercy, Finch, *and the reſt: but doe you think that thoſe, who have all times ſo layen upon the catch, would reveale a Treaſon to their enemies (as they have tearmed us?) certainely they would not: conſider with your ſelves, and thinke on your enemies as they have alwaies deſerved; for in fore time, as our ancient Chronicles teſtifie, our King could never goe to warre with any enemy, but in his abſence the Wezell* French *would be ready to ſteale, and ſuck our Engliſh egges.*

Secondly, our *Engliſh-men* are informed by I know not whom, that the *French* Embaſſadors comming was to treat of a continuall peace; I cannot beleeve it was any ſuch matter, neither will *I*, for there are ſome of thoſe Caterpillars which make their Neſts on our Roſe Trees, they are meane Papiſts, which never treat more of peace, then when they are ready for warre.

but I leave him in what place ſoever hee is, and deſire the Lord to bleſſe our King, and maintaine him as long as hee ſhall live in this world, a ſtay to Religion, and when it ſhall pleaſe God to call him to himſelfe, I pray that God would Crowne him in the world to come.

FINIS.

THE ARTICLES OR CHARGE

exhibited in Parliament,

AGAINST

MATTHEW WREN

now Bishop of ELY,

And Voted against him in the House of COMMONS, *July*, 5. 1641.

WHEREUNTO 4

Is added, the RESOLVTION *of the* House of Commons, touching the Queene of BOHEMIA, and the Prince Elector PALATINE, *July* 7. 1641.

Printed *Anno Dom.* 1641.

Munday, 5, of *July*, 1641.

This afternoone the Charge was voted againſt Biſhop *Wren*, which conſiſts of theſe ſeverall Articles.

Firſt, Excommunicating, Depriving, or Baniſhing in the ſpace of 2. yeares fifty Godly learned painfull Miniſters.

Secondly, Practiſing ſuperſtition in his owne perſon,

Thirdly, Cauſing the Communion Table to be placed Alterwiſe, and to be railed in, and then kneeling and Conſecrating the Bread and wine, at the Weſt ſide of the Communion Table, with his back towards the people, and bowing to or before the ſame.

Fourthly, Elevating the Bread and Wine high over his head, that the people might see it.

Fifthly, Causing all the Pewes or Seates to be so contrived, as that the people must of necessity kneele with their faces towards the *Easl*.

Sixtly, Imploying his power to restrain powerfull Preaching, forbidding all Sermons, on *Sundays* in the afternoone, or in the weeke-dayes, without his Lycense, And lest expounding the Catechisme and Common Prayer-booke should be as bad as Preaching, as he and some of his Officers said, *therefore he inhibits any manner of exposition, and enjoynes onely the bare question and answere.*

Seventhly, And to this end, the people shall not know where there is any Sermons, he commands all Ringing of Bells to be alike, that so the people may not distinguish where there is a Sermon, or where there is but Prayer.

Eightly, He permitted no Prayer to be said

ſaid before Sermon, but that which is directed in the 59. Canon, which hath no warrant of Law, and after Sermon ſuffers no Prayers at all but onely *Gloria Patri*, &c.

Ninthly, He did publiſh a booke of Articles, to which the Church-wardens were to be ſworne, and theſe 39 Articles contained 897 Queſtions, one vvhereof was this;

Doth a man diſcourſe prophanely at meale times touching Religion, or the holy Scripture.

Another. *Doth the Miniſter expound the holy Scripture according to the ſenſe of the Ancient Fathers.*

This, I beleeve, will puzzell the beſt learned Church-wardens in England to anſwer.

Thurſday next is appointed to conſider what penalty the Biſhops have incurred by making theſe Canons which tend to ſedition, the Reſult and Concluſion which was drawne from the afore mentioned premiſſes was this reſolved upon the queſtion, That it is the opinion of

this Houſe, that *Matthew Wren* Biſhop of *Elie* is unworthy and unfit to hold or exerciſe any Office or dignity in the Church or Com-mon-wealth.

Reſolved upon the Queſtion, that there be a Meſſenger ſent unto the Lords, to deſire them to joyne with the Commons, to petition his Majeſty, to remove Biſhop *Wren* both from his perſon and ſervice.

The

The Reſolution of the Commons touching the Queene of *Bohemia*, and the Palſ-grave, 7. *July*, 1641.

THat this Houſe doth approve of his Majeſties pious intentions in the behalfe of his Majeſties Royall Siſter the Queene of *Bohemia*, and of the Prince Electour, and the reſt of the Princes of that Family, and of the publiſhing his *Manifeſto* to that purpoſe, and that this Houſe will be ready to give his Majeſty ſuch advice and aſſiſtance therein by Parliament as ſhall ſtand with his Majeſties honour, and the intereſt and affections of this Kingdome, If the preſent Treaty ſhall not ſucceed.

FINIS.

IRREGULAR MARKING OF THE TRACTS

The Dovvnefall of

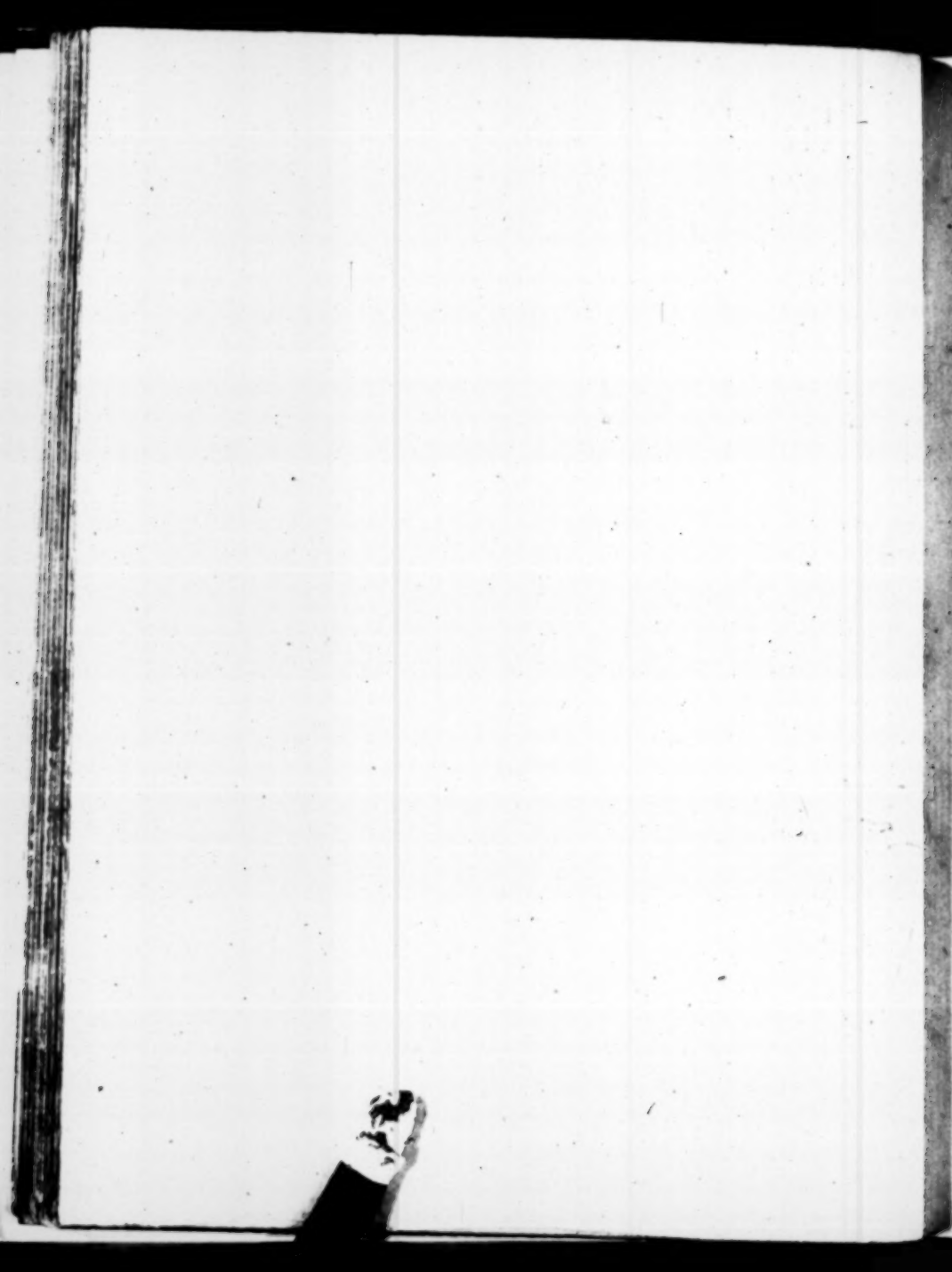
Temporizing Poets, unlicenſt Printers, upſtart Bookſellers, trotting Mercuries, and bawling Hawkers.

Being a very pleaſant Dialogue between *Light-foot* the Mercury, and *Suck-bottle* the Hawker, *Red-noſe* the Poet being Moderator between them; the corruptions of all which by their conference is plainly deſcribed.





Printed merrily, and may be read unhappily, betwixt Hawke and Buſſard. 1641.



The downefall of temporiſing Poets, Printers, Booke-ſellers, trotting Mercuries, and bawling Hawkers: expreſſed in a Dialogue, between *Lightfoot* the Mercury, and *Suck-Bottle* the Hawker: *Red-noſe* the Poet being Moderator.

Light-foot. HOw now *Suck-bottle*, how goes the world with you? me-thinkes you are growne very wiſt of late, thy cheekes looke as thin as a Shrove-tueſdy pan-cake; ſurely thou haſt oſt the priviledge of the Ale-tap, or will mother *Nip* at the bunch of Grapes ſcore no longer? Tell me the cauſe of thy dejected countenance.

Suck-bottle. A pox on you *Lightfoot*, if it had not beene for you I might have beene now merry and frolicke, with my pipe and my pot; but now alas the caſe is altered: the Fidlers go a begging.

Lightf. Sirrah *Suck-bottle*, doe not you lay the cauſe of your downfull upon me, for if it had not beene for your tearing throat, my basket with papers would have filld my

purſe with crownes; whereas now I could ſcarce get money enough to buy ſhoes to meet from the Exchange to Weſtminſter, and from Weſtminſter to the Old Bayly, from the Old Bayly to Pauls Church-yard, and from thence to Weſtminſter againe: it is well known to the whole world, that what we got wee tooke paines for, like true Adamites we got our living by the ſweat of our browes.

Suck-B. You were true Adamites indeed; for ſome of you had ſcarce cloathes enow to cover your nakedneſſe; it was better ſport than to ſee a Beare-bayting, to heare a male and female Mercury ſcolding together. I once going in Smithfield, one calld rogue, the other whore; one comming by with the Divell to take them both: the woman with her tippet ſtanding up, her tongue being almoſt weary with Billingſgate worke, going out of doores, chanced to ſlip, and in ſtead of a womans ſmock, ſhewed a mans ſhirt on her backe. And this is the gentility of your worſhipfull *Mercuries*, both male and female: and then to make up the matter, you ſolely endeavored to pull down the admirable Corporation, or rather Bacchanalian Society of moſt reverend wandring Stationers.

Light. You may well call your ſelves wandring Stationers, for there was ſcarce one of you that could ſay, at ſuch a houſe I will lodge to night: one of you came out of a hedge, another out of New-gate, a third out of the New-priſon, and the fourth not beeing above a moneth out of Bedlam, roundly, profoundly, and ſoundly cries out with a voyce made of cannon proofe, *Come buy a new Booke, a new Booke, newly come forth*; theſe are the moſt admirable proprieties which belong to your moſt admired Corporation.

Suck-B.

Suck-b. *Light foot*, ceaſe thy rayling, *Light foot* look where *How now Mars* comes, the Regent Maſter of all Ballad-ſingers, he who thinkes his Muſe came from *Helicon*, when as it is well knowne the firſt originall of it was taken out of a Tan-pit, I ſay, let this worthy Patron of Strangullion Poetry moderate the cauſe, betwixt us two, for why, we are both at variance.

Enter *Poet*.

Poet. What is the matter moſt worthy Gentlemen? me thinkes yee ſhould rather deplore one anothers late misfortunes, than to deride at each others miſery, I privately heard all your diſcourſe, which will be a laughter to the whole world.

You Maſter *Light-foot* call Maſter *Suck-bottle* Knave, and Maſter *Suck-bottle* calls you Knave, and as for my part, I thinke yee are both Knaves, for why, neither of yee both deal honeſtly, I will ſhew you a reaſon for it, as for you Mercuries, inſtead of binding of Bibles you have chang'd your Trades to binde one another to that you never had, your good behaviours I mean, moreover there are amongſt you double dealers, for why? you have been meer Male and Female, one upon another. now for you Gentlemen Hawkers, or rather wandering Book-ſellers, whoſe mouthes are like open ſepulchres, for why? they are alwayes gaping, as for your hands, they are open alſo to take money, when yee can get it, yee are beholding to traiters, for had they not been bad, you had never took ſo much good money.

But who was the better for it? not your selves I am sure: for why, you have spent it all at the Ale-house; and now, be it spoken to each one of your comforts, the next time you cry books about London, your reward shall be the whipping post; for why, there must be nothing sold without our License.

Light-f. Master Poet, your tongue runnes before your wit, you tell us of our faults, but never looke upon your own. I saw the other day a Poet in print, shiting out of the Divels breech: you are very religious men, rather than you will lose halfe a crowne, you will write against your owne Fathers. You will make mens wills before they be sicke, and hang them before they are in prison, and cut off heads before you know why or wherefore. You have an indifferent strong Corporation: 23 of you sufficient writers, besides *Martin Parker*. This alteration notwithstanding hath made all your breeches make buttons: two or three of you if they had not trusted unto their legges, it is ten to one if they had not taken acquaintance with the Gate-house, and then have lent the Pillory an eare or two. I thinke Master Poet I am even with you.

Poet. Sawcy *Mercury*, the arranteſt knave of forty, if it had not been for us Poets, your wives petticoats had not been so laced, nor you blacke cloaked: wee shall have you shortly cry a poxe on the Printer, and then go hang your selves, and save yong *Gregory* a labour. There is a zealous Brother neere Warwicke lane, will helpe you to make up the number finely.

Suck-b. Master Poet, let me desire you to cease, I have heard you thus long with patience, let us all three bee friends

friends, and be brothers in adversity I am the oldest Hawker amongst two hundred threescore and seventeen honest men and true, come, how say you, are we friends?

Poet. Well spoken *Sim Suck-bottle*, I were not worthy the name of a Poet if I would not condescend to be friends, so the band of amity were made in an Ale-house or a Tavérne.

Light-f. Have you any money Poet?

Poet. Money? I wonder when you ever see Poets have money two dayes together, I sold a copy last night, and have spent the money, and now have another copy to sell, but a pox on't, nobody will buy it because it is not licenceable, come, I know thou hast money *Light foot*.

Light-f. By this light not I.

Poet. Nor you *Suck-bottle?*

Suck-B. Why I? I was drunke last night, and never a new Booke being out to day, I am quite broke.

Poet. Why then here be three broken gentlemen of us.

Light-f. Thy fall O Poet, makes poor *Light foot* mad.

Suck-b. Thy fall O Poet, makes *Suck bottle* sad.

Poet. If Mercuries be mad, and Hawkers sad,
I'me sure no reason I have to be glad.
Farewell kinde Brothers, 'tis a cursed fate,
One hour should make five so unfortunate,
Poet, Book-seller, Mercury, Hawker,
And Printer, which but lately was a talker,
How much he got, but fortune late hath frown'd,
All five are false, all five do kisse the ground.

FINIS.

A VINDICATION OF THE ANSVVER TO THE HVMBLE REMONSTRANCE, FROM THE VNIVST IMPVTATIONS OF FRIVOLOVSNESSE AND FALSEHOOD:

Wherein

The cauſe of { *Liturgy* and *Epiſcopacy* } is further debated,

By The Same
SMECTYMNVVS.

LONDON,
Printed for *Iohn Rothwell*, at the *Sunne* in *Paules* Church-yard. 1641.

TO THE
MOST HONORABLE
LORDS
AND THE
KNIGHTS, CITIZENS,
AND BVRGESSES OF
THE HONORABLE HOVSE
OF COMMONS.

IT was the expectation that the whole Kingdome had of your high worth, and faithfull reſolutions, to reforme what was amiſſe both in Churc' and State, which gave us the confidence to preſent unto you our former treatiſe. And now your reall performance, and noble Actions tending to the publicke peace and good, have added much more chearefulneſſe in our ſecond addreſſe towards you; the rather, for that the cauſe in que-

ſtion betweene us and the Remonſtrant, about Epiſcopacy *and* Liturgie, *is a great part of that worke to which God hath directed your preſent conſultations. Seeing therefore it belongs to you next under God and his Majeſtie, to diſpoſe and order theſe things: Wee leave our endeavours at your feete, beſeeching you to conſider, not onely how we have vindicated our ſelves from the accuſations of our adverſarie, but more eſpecially what may bee gathered out of it for the advancement of the reformation now happily begunne among us. The Lord of life and glory bee a Sunne and ſhield unto you.*

TO

TO THE READER.

Good Reader,

THE Booke which we here undertake to anſwer, is ſo full fraught with bitter invectives, falſe aſpertions, hyperbolicall confidence, ſelfe contradictions, and ſuch like extravagancies, as that we have thought fit to lay them all before thee in one full view by way of preface, rather then to interrupt our following diſcourſe by obſerving them as they lie ſcattered in the booke it ſelfe. Suffer us therefore to give thee notice of theſe few particulars.

Firſt, wee are deepely charged and accuſed not onely to the ordinarie Reader but even to the Kings Majeſtie himſelf, of *miſallegations, miſinterpretations, miſtranſlations, and falſe quotations*, and that in ſuch an high nature as that the Authour *calles God to witneſſe, before whom he is ſhortly to give an account that hee never ſaw any Author that would dare to profeſſe Chriſtian*

Chriſtian ſincerity ſo fowle to overlaſh. And this is not once or twice but often repeated with great aſſeveration & exclamations. Which when we firſt reade (being conſcious of our innocency and fidelity) we could not but ſtand amazed and wonder to ſee our ſelves ſo unexpectedly and wee hope undeſervedly transformed into men (or rather monſters of men) ſo tranſcendently perfidious, and ſo ſuperſuperlatively unfaithfull and wicked. And indeede, if to be accuſed of a fault bee a ſufficient argument to make us guilty, wee muſt needes bee for ever branded with ſuch an high meaſure of ignominy, as that it is not a whole ſea of water that will ſerve to waſh off the filth of ſuch accuſations. But wee doubt not but that the ingenuous peruſer of this booke will finde that as it was the glory of one of the *Cato's* that hee was thirty times accuſed and yet never found guiltie: ſo it will be our honour and credit when hee ſhall ſee that all this clamour and noyſe is but a bearing of falſewitneſſe againſt his brethren. *Si accuſaſſe ſat eſt quis erit innocens.* It was the the wicked counſell of *Matchiavell Calumniare fortiter & aliquid adhærebit.* This counſell the Papiſts have made uſe of in anſwering of Proteſtant writers, and the Biſhops themſelves in their anſwers to ſome of the unconforming Miniſters bookes. And we have good reaſon to thinke that the Authour of this *Defence* hath trod in the ſame ſteps. For after all his generall exclamations and accuſations, there are but foure places in which hee undertakes to prove us falſe. The firſt is for halfe citing of *Hieroms teſtimonie.* The ſecond

is

is for *abusing Nazianzene*. The third is for *misinterpreting Origen about Lay Elders*. The fourth is for *foysting in Cyprian*. True it is, hee tells us of *want of fidelity in citing the Counsell of Antioch* and *Ancyra*, of misalledging of *Whitakers*, of misengliſhing *Tertullian*, and of guilty translating of *Juſtin Martyr*. But hee doth not ſo much as endeavour to make good what he tells us, and therefore we cannot but beleeve that hee uſed more *Machiaveliſme* then honeſty in ſuch aſperſions. As for Authors which hee himſelfe hath both misalledged and misinterpreted, wee doe not onely ſay it, but the Reader ſhall finde it demonſtratively proved in the enſuring treatiſe.

Secondly, if to be railed upon, reviled, ſlighted, and ſcorned bee ſufficient to bring men into diſcredit, then certainely, we muſt be eſteemed as περικαθάρματα, περίψημα τοῦ κόσμου, as *the dung, of ſcouring, and filth of the world*. For never man ſince *Mountagues Appeale*, wrote with more ſcorne and contempt. Wee are called *Vaine, frivolous, Cavillers, inſolent, ſpightfull, riotous, proud, falſe, unjuſt, triflers, factious, Brotherly ſlanderers, ſullen and crabbed peices, Lyars, egregious and palpable calumniators, wilfully ſhutting our eyes againſt the truth, ſuch as the Readers may be aſhamed off, witleſſe, malicious, uncharitable, envious, frivolous waſters of unſeaſonable words, ſwelling up a windy bulke with groundleſſe exceptions againſt our eyes and conſcience, tedious and looſe diſputers, Patronizers of branded Heretiques,*

impotent, weake, and abſurd men, groſſely ignorant, ſuch as fowly over-reach, men of weake judgement, and ſtrong malice; commonly ſpightfull, *and ſeldome witty, violent and ſubtile machinators againſt, and diſturbers of Gods ordinances, ſome whole ſections meere declamations, worthy of nothing but of contempt and ſilence, ill bred ſons of the Church, ſpitting in the face of our Mother, fomentors of unjuſt diſlikes againſt lawfull goverment, making wickedly falſe ſuggeſtions, wanting witt and grace to underſtand the true meaning of the* Jus Divinum *of Epiſcopacy*, worthy to be puniſhed for their preſumption, & diſobedience, *men that make no conſcience by what meanes wee uphold a ſide and winne a Proſelyte.* Theſe are the flowers with which his defence is garniſhed, and the titles with which he honours thoſe whom hee calles his Brethren. Wee will make no other Apologie for our ſelves, but what *Auſtin* did in the ſame kind, who when hee was told that his railing adverſarie was to hard for him, hee ſaid it was an eaſie thing that way to conquer *Auſtin*, but the Reader ſhould perceive it was *Clamore* not *veritate*, by loud crying not by truth: And what *Hierom* ſaith againſt *Helvidius*, *Arbitror te veritate convictum a maledicta converti.* It is a ſigne of a man not able to ſtand before the truth, when hee betakes himſelfe to reproachfull language.

Thirdly, if multitude of *daring proteſtations* and bold *aſſeverations* be ſufficient proofes of arguments

guments propounded, and if *confident ſlightings*, and *ſcornefull denyalls* bee ſufficient anſwers to us, and our arguments, never any man hath better defended Epiſcopacie or more ſtrongly confuted thoſe that oppoſe it. In his very firſt page hee begges the queſtion, and affirmes his cauſe to bee *Gods cauſe, Gods truth*, and *if his oppoſers were as many Legions as men, hee would meet them undiſmayed, and ſay with holy David, Though an hoſt ſhould encampe againſt mee, my heart ſhould not feare, but with juſt confidence I gladly fly to the barre of this high and Honorable Court*, (And yet by his leave hee thought it his beſt wiſdome to fly from this barre, and to dedicate his book to the Kings Majeſtie alone, and not to the two houſes:) And in another place hee ſaith, *the Apoſtles practiſe is ſo irrefragable for them, that if wee doe but adde the unqueſtionable practiſe of their immediate ſucceſſors: hee knowes not what more light can bee deſired for the manifeſtation of the truth of his opinion.* In his Epiſtle to the King hee ſaith, *That if hee doth not make it appeare that wee have abuſed our Reader with falſe ſhewes of miſalleadged antiquities, and meerely colourable pretences of proofes, let the blemiſh of his reputation leade way to the ſharpeſt cenſure upon his perſon.* (Iuſt like the Authour of *Epiſcopacie by Divine right*, who is ſo confident againſt Lay Elders; That hee offers to forfeit his life to juſtice, and his reputation to ſhame, if any man living can ſhew

that ever there was a Ruling Elder in the world till *Farel* and *Viret* first created them: (And yet hee could not but know that Arch-Bishop *Whitgift* (as well seene in Antiquitie as himselfe) confesseth that there were Ruling Elders in the Primitive Church. Thus also doth Bishop *King*; *Saravia* himselfe thinkes the government of Ruling Elders to be good and profitable.) In his answer to our arguments, sometimes hee tells us that *wee prove nothing but our bold ignorance and absurd inconsequences*: Otherwhile hee saith, *Poore arguments scarce worthy of a passe. These are trifling cavills not worth the answer. Verball exceptions which will sinke like light froath. Meere declamations worthie of no answer but contempt and scorne. forbeare Reader, if you can to smile at this curious subtilty: What Cabal see wee here? Our quaries are made up of nothing but spight and slander.* His ordinarie answer toour Testimonies out of Antiquity is: *This Authour is misalledged. That Father abused. This Councell shuffled up with little fidelitie. Away with your unproving illustrations and unregardable testimonies.* And this is all the answer hee gives. Throughout the whole booke he endeavours to render us to the Reader as destitute of all learning, as if our reading had never gone beyond a *Polyanthea*. Hee calles us *boldly ignorant*. And *that wee would make the Reader beleeve that wee had seene a Father.* And *that we would seeme to have seene the Canon Law.* And

that

that it is enough wee can shew a little reading to no purpose. But in all these and many more such like Sarcasmes and vaine Rhetorications hee doth but act the part of his Hierarchicall predecessors whose chiefe answers have beene scoffes and scornes; and therefore what learned *Rivetus* saith of Bishop *Mountague* may with as much truth bee averred of this nameless Author. *Montacutius vir certe doctus, sed admodum præsidens, & tumidus aliorum contemptor, & suggillator.* And in another place. *Non potest vir ille sine convitijs quemquam a quo dissentit vel in levissimis nominare.* But what strength and weight there is in such kinde of arguments and answers, let the wise Reader judge. *Apol. pro Sancta Mania. pag. 77. 95.*

And yet not withstanding all this confidence & Thrasonicall boasting we desire thee to observe:

Fourthly, That if the whole booke were divided into foure parts, there is one quarter of which he makes no mention, but passeth it over either with scorne or silence. And where our arguments are strongest there hee slides away without answering, which cannot but make the judicious Reader beleeve that *hee thought the yron to hot for him, and therefore would not touch it least it should burne his owne fingers*; as himselfe saith *pag.* 21. And even in those things wherein hee undertakes to answere us we cannot but give notice that wee have *confitentem reum*, and in effect the cause granted in those things which are most

moſt materiall. For when wee prove from Scripture the Identity of Biſhops and Presbyters both in name and office, he tells us with a little varying of our words; *Wee idly looſe our labour. It needs bee no ſcruple to us: It is in expreſſe termes granted,* when we prove that there are not three degrees of Miniſtery in the Scripture (to wit, Biſhops, Presbyters, and Deacons) hee anſwers, *it is granted; you ſpeake of the Apoſtles writings, but I of their ſucceſſors.* Hee granteth alſo *that the Primitive Biſhops were elected by the Clergie, and people. That Biſhops ought not to have ſole power in Ordination, and Juriſdiction. That they ought not to delegate their power to others. That the ordinary managing of ſecular imployments is improper for them.* And hee doth almoſt grant that there were Lay-Elders in antiquity. For whereas the Author of Epiſcopacy by Divine right affirmeth, that the name of Elders of the Church in all antiquity comprehendeth none but Preachers, and that therefore they onely may bee called *Seniores Eccleſiæ,* though ſome others may have the title of *Seniores populi,* becauſe of their civill aurhority. This Author acknowledgeth that beſides Paſtors, and beſides the Magiſtrates and Elders of the City there are to bee found in antiquity *Seniores Eccleſiaſtici.* Indeede hee ſaith, that theſe were but as our *Churchwardens,* or *Veſtry men.* But how true this is, the Reader ſhall ſee in due place: Laſtly, hee grants that *all that wee*

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ſay in the Poſtſcripts about the Popiſh Prelates is true. Celari non potuit negari non debuit. And for what we ſay of the Proteſtant Biſhops he denies not the truth of it only he chides for taxing all for the fault of ſome.

And in theſe things wherein hee doth diametrically oppoſe us, hee doth frequently contradict himſelfe and his beſt friends. In his Epiſtle dedicatory hee profeſſeth that he *taxeth not our ability*, yet in the ſame Epiſtle hee calles us *impotent aſſailants*, and afterwards. *Men of weake judgements and ſtrong malice.* And *Men that would ſeeme to have ſeene a Father.* And that *all that we ſay is nothing but bold ignorance. Pag.* 94. he ſaith, *That to acknowledge an Ordinary Evangeliſt is a phancy and a dreame.* And yet elſewhere *he makes every Preacher of the Goſpell to be an Evangeliſt.* In his Remonſtrant and in his defence he ſaith, that *Biſhops had beene every where throughout all the Regions of the Chriſtian world. And that all Churches throughout the whole Chriſtian world have uniformely and conſtantly maintained Epiſcopacy.* And yet elſewhere he denies that ever hee ſaid, *That Biſhops were every where*, and confeſſeth *that there are leſſe noble Churches that doe not conferre to Epiſcopall Government. Pag.* 161. hee tells us, that *for* 1600 *yeares the name of Biſhops hath bin appropriated (in a plain contradiſtinction) to the governors of the Church*: But in other places he often grants that the *Name* was confounded, and aſcribed to *Presbyters* are well as *Biſhops.* In his 36. *pag.* he ſaith, *That in his Remonſtrance hee made no mention of Dioceſan Biſhops*, whereas all know that he undertooke the defence of ſuch Biſhops which were petitioned a-

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gainſt in Parliament, whom none will deny to bee Dioceſan Biſhops. In his 5. *pag.* (ſpeaking of the changing of Civill governement mentioned in the Remonſtrance) *he profeſſeth that he did not aime at our Civill Governement.* Let but the Reader ſurvey the words of the Remonſtance *pag.* 8. and it will appeare plainely *ac ſi ſolaribus radijs deſcriptum eſſet.* That the compariſon was purpoſely made betwixt the attempts of them that would have altered our Civill governement, and thoſe that indeavored the alteration of our Church governement. And whereas he bids as *pag.* 135. *to take our ſoleordination and ſole juriſdiction to ſole our next paire of ſhoes withall*, yet notwithſtanding hee makes it his great worke to anſwer all our arguments againſt the ſole power of Biſhops, and when all is done, allowes the Presbyter onely *an aſſiſtance*, but *no power* in Ordination nor juriſdiction. Laſtly, in the ſtating of the queſtion he diſtinguiſheth *betweene divine and Apoſtolicall authority*, and denyeth that Biſhops are of Divine authority as ordained immediately by Chriſt. And yet he ſaith, *That Chriſt himſelfe hath laid the ground of this imparitie in his firſt agents. And that by the evidence of Timothy and Titus, and the Aſian Angels (to whom Chriſt himſelfe wrote) he hath made good that juſt claime of the ſacred Hierarchy.*

This is the ſumme of that (good Reader) that we thought fit to præmoniſh thee of. Wee now diſmiſſe thee to the booke it ſelfe, and commend thee and it, to the bleſſing of God.

A Vindication of the ANSWER to the humble *Remonſtrance.*

SECT. I.

IF wee thought our ſilence would onely prejudice our ſelves, wee could contentedly ſit downe and forbeare Replyes, not doubting, but intelligent men, comparing cauſe with cauſe, and reaſon with reaſon, would eaſily ſee with whom the truth reſts: but wee fearing that many who have not either ability or leiſure to ſearch into the grounds of things themſelves,

would ſcarce thinke it poſſible, that ſo much confidence as the *Remonſtrant* ſhewes, ſhould be ſevered from a good cauſe, or ſo much contempt ſhould bee powred upon men that are not the bad defenders of a cauſe much worſe. Wee muſt diſcharge our duty in cleering the cauſe and truth of God, and that will cleer us from all the foule aſperſions which the *Remonſtrant* hath been nothing ſparing to caſt upon us. Whoſe *Defence* in every Leafe terms us either *ignorant, lyers, witleſſe, falſifiers, malicious, ſpighfull, ſlanderous, violent*, and *ſubtill Machinators againſt the Church, and diſturbers of her peace*, &c. and this not onely in a curſory way, but in ſuch a devout and religious form, as we make queſtion whether ever any man before him did ſo ſolemnly traduce, *ſpeaking it in the preſence of God, that he never ſaw any Writer profeſſing Chriſtian ſincerity ſo foully to overlaſh.* To the preſence of God before whom his proteſtation is made, our acceſſe is equall, and at that Tribunall wee doubt not, through the grace of Chriſt, but to approve both our ſelves & our cauſe. And had we the ſame acceſſe unto our Sovereigne, wee ſhould leſſe regard thoſe bitter invective accuſations, wherewith hee hath ſo profuſely charged us in his *Sacred* eares.

But our meaneſſe forbids us to make immediate addreſſes to the throne, which he hath made his refuge: yet may it pleaſe that *Royall Majeſty*, whom God hath anointed over us, to vouchſafe an eye unto theſe papers, wee have that truſt in the Juſtice of our *Sovereigne*, the goodneſſe of our Cauſe, the integrity of our conſciences in all our Quotations, as we doubt not but his *Majeſty* will cleerly ſee, that our

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Perſons, cauſe, and carriage, have been miſrepreſented to him.

The cauſe our *Remonſtrant* ſaith *is Gods*; it is true of the *cauſe* agitated, though not of the *cauſe* by him defended: and we deſire (what ever he hath done) to manage it in Gods way; *to love in the truth, and ſpeak the truth in love.*

The charity of our *Remonſtrant* wee will not queſtion, though in the firſt congreſſe hee doth as good as call us *Devils*: becauſe he ſo often in his book cals us *Brethren*. But that which hee calls *truth*, and the *truth of God*, we muſt crave leave to doe more, then bring in queſtion, notwithſtanding the impregnable confidence of this *Irrefragable Doctor*.

Our Hiſtories record of *Harold*, Cupbearer to *Edward* the *Confeſſor*, that wayting on the Cup, he ſtumbled with one foot, and almoſt fell, but that hee recovered himſelf with the other; at which his father ſmiling ſaid, *Now one brother helps another*. The *Remonſtrant* calls us *Brethren*, and ſuppoſeth hee ſees us ſtumbling in the very entrance of our anſwer, and what help doth our *Brother* lend us? Onely entertains us *Sannis & Cachinnis*, and tels us, *it is an ill ſigne to ſtumble at the threſhold*. Yet not alwayes an ill ſigne Sir, wee accept this ſtumbling for ſuch an *Omen*, as *Caſar* had at his Landing in *Affrick*, and our *William* the Conquerour at his firſt landing in *England*, which they tooke for the firſt ſigne of their victory and poſſeſſion.

And what's this Stumble? The Anſwer mentions the *Areopagi* inſtead of the *Areopagites*, *Grande nefas*! Of ſuch an impiety as this, did *Duræus* once

accuse our Learned *Whitakers*, from whom wee will in part borrow our answer: *It is well the good of the Church depends not upon a piece of Latine.*

But can our *Remonstrant* perswade himselfe, that his Answerers should have so much *Clarklike ignorance*, as never to have heard of *Areopagita*? It he can, yet we are sure he can never perswade his ingenious Readers, but some one at least of that *Legion*, which hee fancies conjured up against his *Remonstrance*, might have heard of *Dionysius Areopagita*, that by a man that had not studied to cast contempt upon us, it might have beene thought rather a stumble in the Transcribers or Printers, then the Authours.

But what if there be no stumble here? What if the fault be in the *Remonstrants* eyes, and not in the Answerers words? What if hee stumble and not they? and what if it be but a straw he stumbles at? For though *Areopagus* be the name of the place, and *Areopagitæ* the name of the persons; yet it is no such impropriety in speech, to signifie the persons by the place: had wee said the *Admired sonnes* of *Iustice*, the two Houses of *Parliament*, had this been such a Solœcisme? and will this *Remonstrant* deny us that liberty, for which we have Natures Patent, and the example of the best Authors in other Tongues, To smooth, or square, to lengthen, or cut off Exoticke words, according as will best suit with our own Dialect? If we were called to give an account of this Syllabicall Errour before a Deske of Grammarians, wee could with ease produce presidents enough in approved Authors: but we will onely give an instance in the word it self from *Joan. Sarisburi. lib. 5.*

c.

de Nugis Curialibus, cap. 9. Eum [Senatum] *vero Athenienſes* Areopagum *dicebant eo quod in illis totius populi virtus conſiſteret.*

We hope our Remonſtrant hath now recovered his *ſtumble*, and next we find him leaping, being as good at leaping over blocks, as hee is at ſtumbling at ſtraws: it is his practice through his whole booke, what ever objection made by us, he finds too heavy to remove, he over-leaps it.

This courſe hee begins here, for wee having charged him with ſome words ſounding to contempt in his *Preface*, he falls a quarrelling with our *Logick*, for calling that a *Preface*, *which hee intended as one of the main pieces of the ſubſtance of his book*. Which certainly, if *Captatio Benevolentiæ* be the work of a Preface, he that reads the *Remonſtrance* to the ninth page, will find that the preceding pages have been but by way of inſinuation; and there he comes to the propoſition and narration of his cauſe.

But if our *Logick* was bad, hee knew his *Ethicks* were worſe: and therefore theſe miſdemeanours which we juſtly charged upon him, and he knew not how to excuſe or anſwer, his *Politicks* taught him to leap over. Counting all to the fourth page, *as light froth that will ſink alone*; which ſeems to us a ſtrange piece of Phyſik; and if we would cry quit with the *Remonſtrant*, & make our Reader as merry with him, as he would make his Readers with us, wee could tell him a Tale in the margent *. But ſome thing it

* A Gentleman ſtudent in Philoſophy, that was by chance preſent at the reading of this *puffing*, tooke ſuch a fancy to this rare *myſtery of light froth, ſinking alone*, that he would take no pay,

ſill he had entreated us to obtain ſo much of the *Remonſtrant* as to publiſh his [illegible] making *light froth ſinke alone*, that it may be added to the *Secrets of Alexis*, or the [illegible] ſingulis of *Baptiſta Porta*.

ſeems

seems is of a little more solid substance, it is as *scum* that will not so easily sink alone; wherein you appeal to *indifferent eyes to judge whether we do not endevour to cast unjust envy upon you against the cleer evidence of any knowing mans conscience.* Content. Onely put the case right: you tell your Judges that you had said, *That if Antiquity may be the rule, the Civill policie (as in generall notion hath sometimes varied, the Sacred never; the Civill came from Arbitrary Imposers, the Sacred from men inspired: now these gracious Interpreters would draw your words to the present and particular government of our own Monarchie, as if you implied that variable and arbitrary; and are not ashamed to mention that deadly name of Treason.* Our charge upon this is, that in the judgement of this *Remonstrant*, if any had dared to attempt the alteration of *Monarchicall* Government, they had been lesse culpable then in petitioning the alteration of *Episcopall*, and conclude, that if he had found such a passage in any of those whom he cals *lewd Libellers*, all had rung with *Treason, Treason.*

Now let the indifferent *Reader*, let the most Honourable *Parliament*, let the *Sacred Majesty* of our King judge whether we doe the man wrong. First, this we know, that one of the most confident Advocates of *Episcopacie* hath said it, that *where a Nationall Church is setled in the orderly regiment of certain grave Overseers, to seek to abandon this forme, and to bring in a forreigne Discipline, is as unreasonable as to cast off the yoke of just and hereditary Monarchy, and to affect many headed Soveraignty*: which wee thinke is an assertion insolent enough, that sets the *Mitre* as high as the *Crowne*: *God blesse our sacred Monarchie from such friends.*

Episcop. Divine Right. part. 1 pag. 25.

But

But this *Remonſtrant* riſes higher, and ſets the Mitre above the Crown. Telling us, that *Civill Government comes from Arbitrarie Impoſers, this from men inſpired*, and is in that reſpect by the *Remonſtrant* challenged to be of *divine right*. If *Civill Government* here include *Monarchie*, as by the *Remonſtrants* owne explication it doth, certainly this is to advance *Epiſcopacie* above *Monarchie*, and to make it more ſinfull and dangerous to alter Epiſcopacy, which, according to the *Remonſtrant*, challenges God for the founder, then *Monarchie*, which ſaith this *Remonſtrant* according to originall Authority had its foundation in the free Arbitrement of men.

Yet did we never ſay that this was *Treaſon*; knowing ſuch crimes to be above our cognizance; wee mentioned indeed the name of Treaſon, but as from your mouth, not our own. We ſaid, *If you had found any ſuch in any*, &c. *the world would have rung with the loud cryes of treaſon, treaſon* it was our conjecture which you have now made good in this defence, For you that are ſo full of charity to impute it to us, as if that wee had vilified the judgement of King *James*, as you do pag. 23. whom we mentioned not, but as a moſt famous, and ever admired Prince, had any word faln from us (which through the grace of God we hope never ſhall) tending to the diſparagement either of the Royall Perſon or power, What work would you have made with that? Be ſparing, Sir, of charging your poore Neighbours ſo impetuouſly with malice and uncharitableneſſe, till yee have taught your ſelfe to be more charitable, and leſſe malicious.

To

To what wee alleaged in the instance of *William Rufus* King, and Pope *Pius*, to shew that Episcopall Government, which he calls sacred, naturally tends not onely not to depend upon, but to subdue the civill authority to it selfe: His answer is, first, That *William Rufus* was a Prince noted for *grosly irreligious. That those were tyrannicall Popish Bishops.* That the *Pope was An-christ.* That he *answered so because hee was unwilling they should shew as good cards for their standing as hee pretended for his own.* And lastly, *all this makes nothing against our Bishops, who professe, notwithstanding the divine right of their calling, to hold their places, and the exercise of their iurisdiction wholly from the King.*

So then here is no Falsification: all that was produced is granted true, onely exception taken against the persons produced. King *William* hee was *irreligious. Daniel* observes that former times being unhappy in their compilers of History (the Scepter which rules over the fames of Princes) who for the most part were Monks, had all their Princes personated either Religious or irreligious as they humoured or offended the *Bishops Rochet*, and the *Monks belly*. No wonder then if so small a friend to Bishops be condemned as irreligious.

But then those Bishops were Popish, Tyrannous Bishops. But it was not their Popery, but their Episcopall dignity that made them tyrannize: and it was their Tyranny and not their Popery that made them odious to their King, who was Popish as well as they. And it hath beene ever usuall to both former and latter Bishops to tyrannize over such as feare them, and to flatter such as they feare.

The

The Pope hee is *Antichriſt*; wee are glad to heare you call him ſo; ſome thought a yeere agoe you would ſcarce have given him ſuch a nickname, unleſſe you meant to have falne out with the reſt of your brethren: and what if the Pope be Antichriſt? may wee not bring the teſtimony of Antichriſt againſt Antichriſtian Biſhops? As *Paul* brought the witneſſe of a *Cretian Poet*, againſt *Cretian* Liers. May not we alleage *Beelzebub* againſt *Belial* without honouring him?

But the Pope ſo anſwered becauſe *he was unwilling they ſhould ſhew as good cards for their ſtanding as he pretends for his own*; grant it ſo, what will follow upon that but this? That Biſhops clayming the ſame grounds for their ſtanding that the Pope doth, aſpire to be as independant from Princes as the Pope is, and that they have no more Divine Right, then the Pope: *But whats this to our Biſhops who profeſſe, notwithſtanding their Divine Right, to hold their places, and exerciſe of Juriſdiction wholly from the King?* Surely ours have begun to affect the ſame Exemption from Secular power, to make large and haughty ſtrides towards an independant *Hierarchie*. So that it is no *envious upbraid* to parallell ours with the former *Biſhops*. For it hath well appeared that the *Hierarchicall Epiſcopacie* is full of ſuch high and large principles of Pride, Ambition, Tyranny, as can be circumſcribed in no moderate bounds: But is always ſwelling to the affectation of an Abſolute Eccleſiaſticall Monarchie. And it is worth the enquiring, whether the three laſt books of *Hookers Eccleſiaſticall Politie* be not ſuppreſſed by him

that hath them, becauſe they give the Prince too much power in Eccleſiaſticall matters, and are not for the Divine Right of Biſhops.

But we ſhall be chid anon, and accuſed of *ſpight* for this, as wee are for the obſervation formerly made upon his compariſon between the attempts of Alteration in our Neighbour Church by the Epiſcopall faction, and that which is now juſtly deſired by the humble Petitioners to this Honourable Houſe. This ſaith the Remonſtrant, *is a foule ſlander to charge the name of Epiſcopacie* with a *Faction. For a fact imputed to ſome few.* Were they but a few that did attempt and *proſecute* that *alteration?* the more is our miſery, that a few Biſhops can put both Kingdomes into ſo dangerous a combuſtion, what ſtirre would they all make if they ſhould unite their powers? And were they but a few that were the Factors for that Attempt? how then was it that one of the Epiſcopall Tribe in publike Court called the *Scotch* deſigne *Bellum Epiſcopale?* and where were the reſt of the peaceable Orthodox Biſhops the while? that might in love to peace & truth have oppoſed thoſe bold attempts, & not have ſuffered a *few*, upon whom you now leave the guilt of faction, to expoſe the deare and precious name of *Epiſcopacie* to that obloquie.

Let the Remonſtrant never cry fie upon his *brethren*, that dare challenge *Epiſcopacie* of *Faction*: but fie upon his *Fathers* the *biſhops*, that have ſubjected it to that challenge: had *biſhops* done ſo in *Cyprians* time, we doubt not but theye would have bin found *Presbyters* who would have ſaid as much, and need never

never have feared Gaoles nor Pillories, nor high Commiſsions, the holy Diſcipline wherewith the *Fathers of the ſacred Hierarchie* have of late yeers viſited ſuch offences.

SECT. II.

WEE are in this and the following Sections not to contend for words, but things, things precious to the Remonſtrant, *Liturgie*, and *Epiſcopacie*, for which he fights, *tanquam pro aris & focis.*

The ſubject of this Section is the Liturgie, where firſt he fals upon us for the *Alterations*, and *Additions*, mentioned by us, which hee calls ſuch an *envious and groundleſſe ſuggeſtion as muſt needs cover our faces with a bluſh.* Truly, Sir, If we were able to produce no fuller evidence of this then you have done of your *Jewiſh* Liturgie ever ſince *Moſes time*, we ſhould bluſh indeed; but if wee can bring forth inſtances of ſuch Alterations as ſhall prove this preſent Liturgie to be none of that, which hath beene confirmed by *Parliamentary Acts*; keep your *bluſhes* to make Liveries for your ſelf and friends.

The Liturgie confirmed by our Parliamentary Acts is the ſame which was made and confirmed in the fifth and ſixth of *Edward* the ſixth, with *one alteration, and additions of certaine Leſſons to be uſed upon every Sunday; and the forme of the Letany altered and*

amended, and two sentences onely added in the delivery of the Sacrament: *And none other or otherwise.* But this booke is so altered from that, that in it is left out,

First a clause in the Letany, *From the tyranny of the Bishop of* Rome, *and all his detestable enormities, good Lord deliver us, &c.* 32. Chapters of the Old Testament, a Prayer against death, a Rubrick, or declaration of the manner of the presence of Christs body and bloud in the Sacrament. Besides some other things of lesse moment.

Secondly, added 26 Apocryphall Chapters, more to be read 47 Proper Lessons, The Prayers for Bishops and Curats, many Collects after the Communion, A Rubrick in the examination of private Baptisme. In the Calendar Fish dayes are now called Fasting days. A Catalogue of Holidays.

Thirdly, many things changed; in the title of Confirmation, the words for imposition of hands are added. In the Epistle for Palm-sunday, in the Name of Jesus, turned into, at the Name of Jesus, besides such *smaller alterations*, which himselfe acknowledges. These are sufficient to evince that the Liturgie now in use is not that Liturgie that was established by Act of Parliament, and therefore that Act binds not to the use of this Liturgie, as we conceive. Now if to these we should adde the late alterations in the use of the Liturgie, Bringing in loud Musique, uncouth and unedifying Anthems, a pompous, superstitious Altar-service, wee thinke any indifferent eye will say this is not the Liturgie established by Parliament: wee hope that these alterations are so visible, as any, that will not fully

shut

ſhut their eys, will ſay it is with this miſaltered Liturgie as with the diſguiſed Dames mentioned of old by Doctor *Hall.*

And we hope, nay we know wee have ſome Biſhops of our minde in this, as well as you have ſome of yours; & however you ſlight the words of one of them, not inferiour to any of them that wee know, with an *effutit labius*: yet it is a ſubtile ſhift you have to pervert the Biſhops words. For whereas hee ſaid that the *Service of the Church of* England *was now ſo dreſt, that if the Pope ſhould come and ſee it, he would claim it as his own, but that it is in Engliſh.* The Remonſtrant would ſeem to underſtand by this onely ſuch *an inoffenſiveneſſe, in the devotion of it, as the Pope himſelf could find no fault in it*: whereas the Biſhop meant ſuch a ſymmetry and correſpondency of our preſent devotion and ſervice with the Popiſh, as was in his eſteem juſt matter of Humiliation to al the Biſhops in the Kingdom, in a day of ſolemn & national Faſting.

Inſtead of bringing out thoſe great applauſes, that forreigne Divines and Churches have given to our Liturgie, hee falls (though more gently then hee is wont) upon Maſter *Calvin* for his *Tolerabiles ineptiæ*, as if that hee did ἀλλοτριεπισκοπεῖν. It ſeemes the Remonſtrant did not either conſider the occaſion of that Cenſure, or elſe his *not Omniſcient eyes* never ſaw the Epiſtle that the Learned *Calvin* wrote to the diſperſed at *Frankfort*, which would tell him that the occaſion of this Cenſure was the troubles raiſed up among the Engliſh Exiles then at *Frankford*, about the booke of Liturgie (which was then as ſince a ſpring of unhappy contentions in the Church) hereupon

upon he writes a Letter to them, wherein hee uſeth that phraſe of *tolerable fooleries*: and in a Chriſtian way perſwades both diſagreeing ſides to accord: which he puts not upon them by way of authority, but Chriſtian adviſe: nay, he ſays more, that theſe fooleries were tolerable then, yet he doubted not if Religion flouriſhed in *England*, many of theſe would be removed, and other things amended: and though they might begin with ſuch weak rudiments, yet it was behovefull for the grave and pious Miniſters of Chriſt to riſe to a higher pitch, &c. So that here Maſter *Calvin* did not unwarrantably intrude *in alienam rempublicam*: Nor did any other then would become any of our grave and learned Divines, in the caſe of the *Wafers*, *or Lords Day Markets* of his Charge, if called unto that ſervice, as Maſter *Calvin* was to this.

The Remonſtrant leads us from the *Engliſh Liturgie*, to a Diſcourſe of Liturgies in generall: which wee call *unparalleld*, becauſe no man that ever wee have ſeene drew the line of Liturgie ſo high as hee hath done, even as high as *Moſes* time; to which his anſwer is, *Perhaps there are ſome things our not omniſcient eyes have not ſeene, and perhaps this may be one of them*: and perhaps there are ſome things which hee hath confidently avouched that his *Lincean eys* have not ſeen, and perhaps this is one of them; or elſe we ſhould ſee it too. But that needs not ſaith the Remonſtrant for *wee almoſt yield the queſtion before wee argue it*: the happier man hee to obtain that by conceſsion that hee never could by argumentation: but how doe wee *yield the queſtion?* in granting

graming an order of divine adminiſtrations obſerved in Church Aſſemblies, but denying an impoſition of ſet forms. Iuſt. Mart. Apolog 2.

We find in antiquity, that when the Church met together upon the Lords day, firſt the Scriptures were read of the old and new Teſtament, after the reading followed an Exhortation to the practice and imitation of what was read, then they all roſe and joyned in Prayer: Prayer being ended, they went to the Sacrament, in the beginning whereof the Preſident of the Aſſembly powred out Prayers and Thankſgiving according to his ability, and the people ſaid *Amen*; then followed the diſtribution of the Sacrament: After that the collection of Almes, &c. this was *Juſtine Martyrs* Liturgie. Will you now ſee *Tertullians*?

First, the Congregation meets, and doe as it were beſiege God with their prayers, wherein they pray for the Emperors, for their ſervāts, officers, &c: then they went to repeating the Scriptures according to the time and occaſion, then they edified themſelves in faith and hope by holy exhortations. There they had alſo the exerciſe of Diſcipline, there they had their Love-feaſts which began and ended with prayers, and were celebrated with ſinging of Pſalmes. This was *Tertullians* Liturgie. From theſe two Writers of the pureſt times, it is evident that it was the cuſtome or order of the Church in their Aſſemblies to pray, read, and expound the Scriptures, adminiſter the Sacraments; but that there were ſet formes of Prayer preſcribed and impoſed upon the προεδρος, that they were tyed to read ſuch and ſuch Scriptures, that the προεδρος had words of exhortation Tertull. Apol. cap. 39.

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tion put into his mouth, that hee must use without adding, or altering, or diminishing, all which are in a stinted Liturgy, this doth not appear, but rather the contrary, *Tertullian* saith, *Coimus ad sacrarum literarum commemorationem si quid præsentium temporum qualitas aut præmonere cogit aut recognoscere.*

And now we hope our Remonstrant wil see how we will avoid our own contradiction. To say there was an order of administrations although there were no set and prescribed formes is no contradiction: You see it in the Churches practice. To say there was an order of prophecying given to the
1 Cor. 14. Church of *Corinth* by the Apostle *Paul*, and yet no stinted forms of prophecying imposed upon them, wee hope the Remonstrant himselfe will say is not contradictory.

But these quotations are blasted already; *it is but a silly ostentation of antiquity, that these men bring against the Liturgie*; so is all wee bring if the Remonstrant may be judge: but wee appeale to the learned Reader. And what can our Remonstrant accuse us of: First in our quotation of *Tertullian*, *Wee mis-english it, Sine Monitore quia de pectore without any prompter, but their own heart.* Is this a mistranslation? what then will you say to that approved Glossator *Zephirus*? who thus expounds this place; *Our Prayers are not dictated to us as are the Prayers of the Heathens, by their Priests, but proceed from the bottome of our hearts*, &c. Is not this to pray without any other prompter but their own hearts? Nor doth *Heraldus* contradict this sence. If *Zephirus* his Glosse like not you, your English likes us, as well as our owne, and proves

proves what wee deſire. *Sine Monitore: not being urged by any ſuperiour injunction*, though wee thinke Monitor may as well be tranſlated prompter as injunction; but if no injunction, how could it be a Liturgy, a commanded, impoſed forme? and if neither of theſe, neither *Zephirus* nor your own pleaſe you, then take *Nicholas Rigaltius*. The Heathens had a Monitor that led them along in their prayers, out of a writing, that they might miſſe nor miſtake no words, &c. *yet what is this to a preſcribed forme?* yes, if they prayed *ſine Monitore*, it overthrows a preſcribed forme, read it as you will; if you read it without a *prompter* it overthrowes a *forme*, if it be as you read it *without any Superiour injunction*, it overthrows a preſcribed *forme*.

Dictatas à ſacrificulo preces non concipimus, ſed ex ipſa ſede Animi Spiritus ſui; noſtra cum ſuſpiriis gemituque, &c.

Nicholl. Rigalt. I. C. in Tertull. Animad. Apud Ethnicos, Monitor præibat preces, ac de ſcript. quidem nè quid verborum prætiviretur aut præpoſterum diceretur, virſuſque alius cuſtos erat, qui attenderet, alius qui linguis favere jubebat.

But why may not we ſaith the *Remonſtrant*, *as well argue, that becauſe our Miniſters doe ordinarily in their pulpits pray for the King in their own expreſſions, therefore there is no forme of Liturgie enjoyned?* quite from the purpoſe; we ſhew you in *Tertullian*, where there were prayers that were not ſtinted and preſcribed forms, ſhew us if you can in *Tertullian*, any ſuch there were.

Our other teſtimony out of *Tertullian* and *Auſtine*, is full to the purpoſe we intended; wee brought them to prove that it was free for Chriſtians to pray as their occaſions did require, without being limited to preſcribed formes: and though we will not ſay peremptorily there were no publique *Liturgies* in *Auguſtines* time, yet wee dare ſay the place hee brings proves it not, in which there is not one word of *preſcribed or publike forms*.

The chang'ing of *orationes ſuas* in the text, into *orationes noſtras* in his margin is not over-much faithfulneſſe

The next place he quarrels with, is *Juſtin Martyr*,

the fault there is in the Translation, ὁ πρόεδρος, *is guiltily translated the instructer of the people*, ὃν δύναμις, *falsly turned according to his ability*. We must quit our selves of both these crimes: First, πρόεδρος, we render not the word but the person, the instructor of the people, because the same Father but a few lines before told us, that was his proper work, and why should the *Remonstrant* cal this *a guilty translation?* Did he think we were affraid to use the word President or *Bishop*, for fear of advantaging the adverse cause? No such matter, take it, translate it you, Bishop if you please, make this πρόεδρος to be the same with ἐπίσκοπος, in the Apocalyps, what will you gain by it? but this, that such a President or Bishop there was in every Congregation, whether in the City or Country.

But besides the supposed guilt, we are charged with false Translation for turning ὃν δύναμις, according to his ability, if this be a false Translation, let the crime lie upon *Langius*, and not contradicted by *Sylburgius* in his notes, who before us translated ὃν δύναμις *quantum pro virili potest*, which wee know not how to conster better then according to his ability. And this *Remonstrant* grants they *did pray according to their ability, and so* (saith he) *do ours, and yet we have a publike Liturgie, and so had they*. It followeth not, that they had because we have; we would fain see better proofe of it.

The *Remonstrant* thinks it is proof enough to picke a quarrell with what wee have spoken, and therefore scorns to trouble himself any further then to tell the Reader it is *Magisterially said by these men that set and imposed formes were not introduced till the* Arrian *and* Pelagian *Heresies did invade the Church, and as Clerkly they*

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confute themſelves by their own teſtimony. So then, if wee cite teſtimony, it is not *Magiſterially ſpoken*, and how is it *Clerkly confuted*? Beſides what wee have done our ſelves, he vouchſafes us the honour to beſtow a marginall confutation upon us out of *Conc. Laod. cap.* 19. we will doe the Canon and the Cauſe right, and give you the full view of it. *Oportere ſeorſum primum poſt Epiſcoporum Homilias Catechumenorum Orationem peragi, & poſtquam exierunt Catechumeni eorum qui pœnitentiam agunt fieri orationem, & cum ii ſub manuum acceſſerint & receſſerint fidelium, preces ſic ter fieri. Vnam quidem ſcilicet primam ſilentio, ſecundam autem & tertiam per pronuntiationem impleri; deinde ſic pacem dari, & ſic ſanctam oblationem perfici & ſolis licere ſacratis ad altare accedere & communicare.*

We deſire the Reader to remember that the queſtion is not about a ſet *Order* or *Rubrick*, (as the *Remonſtrant* calls it) of adminiſtrations, but about ſet and impoſed forms of prayer. Now what doth this Canon require? that after Sermon, Prayer ſhould be made firſt for the *Catechumeni*, Secondly, for the *penitents*, Thirdly, for the *faithfull*. But doth it binde to ſet forms of prayer in all theſe? that the Reader ſees it doth not, for ſome of the prayers required in that *Canon* are mentall prayers, therefore not ſtinted, nor preſcribed praiers, as appears by that clauſe in the Canon, which the *Remonſtrant* (ſhuffling up with much leſſe fidelity then we have done the *Milevitan* Councell) leaves out in his quotation

vnam quidem, ſcilicet primam ſilentio.

But Clerklike wee confute our ſelves. Firſt, in going about to prove that ſet and *impoſed formes were not introduced till the* Arrian *and* Pelagian *hereſie did*

invade the Church, by the testimony of a Councell that was before Arrianisme. Hee that is so quicke to take others in their self cõfutations, doth as Clerklike confute himselfe, in granting that the *Laodicean Councell* was between the *Neocesarian*, and the *Nicene*, and yet so long before *Arrianisme*, as it seemes ridiculous to referre from the one to the other: Now the *Neocesarian Councell* was as *Binius* from *Baronius* computes in the yeer 314, and the *Nicene* was 325, or according to *Eusebius*, 320. And was the *Arrian heresie* just born at the period of the *Nicene Councell?* if not, why may not the *Arrian* Heresie invade the Church before the time of the *Laodicean* Councell, especially considering that the heresie of *Arrius* did trouble the Church sometime before it borrowed *Arrius* his name; and under his name, some yeers doubtles, before the *Nicen* Councell. Yet our meaning was not, to affix the introducing of set formes into the Church upon that Councell: the *Remonstrant* if that he had pleased might have conceived, that speaking of the bringing in such formes, wee shew how it was done by degrees. And first as a step, the *Laodicean* Councell did forbid mens varying their prayers as they listed, and did enjoyn all men to use the same prayers: περὶ τοῦ τὰς ἀνίσους λειτουργίας τῶν ἐυχῶν πάντοτε ἢ ἐν τῇ ἐπιθέσει ἢ ἐν τῇ ἐντάσει ἐτέλεσιν γίνεσθαι. This *Remonstrant* saith, we said, *was a forme of mans owne prescribing.* No, we said of a mans own composing; and how wil the *Remonstrant* disprove it from the words of the Canon? To prove our assertion we brought the words of the *Councel* of *Carthage*, which our *Remonstrant* derides as a grosse absurdity to explicate the Councel of *Laodicea*, by that of *Carthage*, which is yet no more then *Zonaras* did before us. But as the *Remonstrant* relates

lates it, the Fathers of *Carthage* will afford us little help. You ſhall heare themſelves ſpeak Reader, and then judge. *Vt nemo in precibus, vel patrem pro filio, vel filium pro patre nominet, & cum altari aſſiſtitur ſemper ad patrem dirigatur Oratio, & quicunque ſibi preces alunde deſcribit non ita utatur niſi prius eas cum fratribus inſtructoribus contulerit.* Where it appears firſt, that this Canon was made for poore ignorant Prieſts that knew not the difference between the Father and the Sonne. Secondly, that when this Canon was made, there was no ſet forme in uſe in the Church, for it cannot come under the poſſibility of imagination, that a man having a ſet form lying before him, ſhould ſo groſly miſtake as to name the Father for the Son, or the Son for the Father. Thirdly, that the limiting or circumſcribing the liberty in prayer was ſuch as did not tie him to a ſet *Liturgie*, but hee might uſe the help of any other prayer, ſo he did conferre with the more learned of his Bretheren.

The *Milevitan Councell* went ſomething further, wherein hee challenges our fidelitie in *ſhuffling up the Councell*; our fidelity in citing of this *Councell* is nothing inferiour to his in this, and far above his in the former. Let the Reader conſider how much difference there is between what we ſpeak, and what the *Remonſtrant* reports from this Councell, and judge of the fidelity of both. If wee have for brevity ſake given too ſhort a repreſentation of the Canon, it will appeare upon a review, to redound onely to our own prejudice. The Canon is this, *Placuit etiam illud ut preces vel orationes*, &c. *quæ probatæ fuerint in Concilio ſive præfationes &c. ab omnibus celebrẽtur. Nec aliæ omnino dicantur in Eccleſia niſi quæ à prudentioribus Tractatæ, vel*

Quamvis poſtea hinc precum & aliarũ orationum conſcribendarum privata libido imperitos hominẽs itaque adeo invaſerit ut neceſſum fuerit in Concilio modum aliquem huic rei conſtitui ne temere quæ in orationes in uſum præſertim Eccleſiaſticum admitterẽtur. Caſſand. ſup. ubi cit. Concil. Carth. & Mil.

vel à Synodo comprobatæ fuerint ne forte, aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum.

Where wee observe that this is the first mention of prayers to bee approved or ratified in a *Synod* and the restraining to the use of them.

Secondly, that the restriction was not such but there was a toleration of such Prayers as were *tractatæ à prudentioribus* used by the wise and prudent men in the Church as well as of those Prayers that were approved by the *Synod*.

Thirdly, that the occasion of this restriction was the prevention of Errour in the Church, *ne aliquid contra fidem, &c.* So that here the *Remonstrant* may see how that we have made it good, that liberty in Prayer was not taken away, and set formes imposed, till the *Arian* and *Pelagian Heresie* invaded the Church: his owne quotations would have told him this.

Concil. Miler. it. con. Celest. & Pelag.

Next to these Testimonies, as a strong inducement to us to think that there were no *Liturgies* of the first and most venerable antiquity producible, wee added this consideration, *that the great admirers of, and searchers after ancient* Liturgies *either Jewish or Christian could never yet shew any to the World.* And now we verely thought that if the Sun did this day behold them, the *Remonstrant* whose eys are acquainted with those secrets and rarities that wee cannot bee blest with the sight of, would have brought them to publique view for the defence of his owne Cause, but wee feare if there ever were any such, the World hath wholy lost them: he cannot serve you with a whole *Liturgie*, such fragments as hee found served in, wee shall anon tast off.

His

His miſerable miſtake in ſaying *that part of the Lords Prayer was taken out of the Jewiſh formes*, we pardon becauſe hee doth halfe acknowledge it. So do wee, his prudent paſſing by in ſilence what wee objected againſt his confident aſſertion of *Peter* and *Iohns* praying by a forme, and that which wee brought of the Publican and Phariſe to make good what we objected, becauſe we know he cannot anſwere it.

The *Seder Tefhilloth* to which hee now refers being 700 yeers after Chriſt.

Anſw. pag 8.

Three things hee ſpeaks of, *The Lords Prayer*, the *Jewiſh Liturgies*, and *Chriſtian Liturgies*, for the *Lords Prayer* hee ſaith *nothing can bee more plain then that our Saviour preſcribed to his Diſciples, beſides the Rules, a direct forme of Prayer*: we grant indeed nothing can be more plaine then that both our bleſſed Saviour and *Iohn* taught their new Converts to pray, yet the Remonſtrant will have a hard task to prove from Scripture that either *Iohn* or our Saviour gave to their Diſciples publique *Liturgies*, or that the Diſciples were tied to the uſe of this forme.

But though his proofe fall ſhort in the *Lords Prayer*, yet it is ſure he ſaith, *that Chriſt was pleaſed to make uſe in the Celebration of his laſt and heavenly Banquet, both of the faſhions and words, which were uſually in the Iewiſh Feaſts*, as Caſſander *hath ſhewed in his* Liturgica. Yet *Caſſander* who is his ſure proof ſaith but this, *obſervaſſe videtur* ſeemes to have obſerved. Secondly, the evidence of all this comes from no better authour then *Maymonides* who wrote not till above a 1000 yeers after Chriſt. Thirdly, though it were granted that our Saviour did *pro arburio* or *ex occaſione*, uſe the faſhion or words uſually in the Jewiſh feaſt, it doth not at all follow that he did aſſume theſe words and faſhions out

of *Iewish Liturgies*; an Arbitrary custome is one thing a prescribed Liturgie is an other.

Yet to prove such a Liturgie, that he might (as far as he can) stand to his assertion, he brings something out of *Capellus*, the *Samaritan Chronicle*, and *Buxtorfius* his *Synagoga Iudaica*.

We begin with what he brings out of a *Samaritan* Chronicle, sometimes in the hands of the famously learned *Joseph Scaliger*, out of which hee tels us of an imbezel'd book, wherein were contained the Songs & Prayers used before the Sacrifices: which although we might let passe without danger to our cause, and answer, that they were onely divine Hymnes wherein there was alwayes some thing of prayer; because the Remonstrant himselfe in his second mentioning of them names onely Songs: and were there any thing for set prayers, it is like hee would have put down some thing of them in the Authors own words, as well as hee hath burthened his margent with some thing which is nothing to the purpose.

De Emend. Temp.

But we shall make bold (under correction) to examine the authority of his *Samaritan* Chronicle. *Joseph Scaliger* had certainly but two *Samaritan* Chronicles (had he had any other he would certainly have mentioned it when hee undertooke to speake of all accounts & Chronicles) whereof that shorter is printed in his *Emendat. Temporum, lib. 7.* which is so fond and absurd a thing, that hee calls it *ineptissimum*: and there gives this censure of the *Samaritans* in point of antiquity: *Gens est totius vetustatis, etiam quæ ad ipsos pertinet, ignarissima*: They are a people most ignorant of all antiquity, even of that which doth most concern

cerne themſelves. And more he would have ſaid againſt it, if he had lived to know how much it varied from the *Samaritans* owne *Pentateuch*, as it is ſince diſcovered by that learned Antiquarie Maſter *Selden* in his Preface *ad Marmora Arundeliana.*

This wee know is not the Chronicle the *Remonſtrant* means: there is another which *Scaliger* had, of which himſelf thus: *Habemus eorum magnum Chronicon ex Hebraica lingua in Arabicam converſum, ſed characere Samaritano deſcriptum: is liber incipit ab exceſſu* Moſis, *deſinit infra tempora Imperatoris* Adriani, *&c.* Wee have alſo their great Chronicle tranſlated out of the Hebrew into the Arabick tongue, but written in a Samaritan character: which Book begins from *Moſes* departure, and ends beneath the times of *Adrian* the Emperour, &c.

Of which Book *Scaliger* his own cenſure is, that though it hath many things worthy of knowledge, *Yet they are cruſted over with Samaritan devices.* And judge how much credit wee are to give to this Book for antiquity, as farre as *Moſes*, which makes no mention of their own originall any other ways, then that they came out of *Egypt* by *Moſes*; doth not ſo much as ſpeak of any of the ancient Kings of *Samaria*, nor the defection of the ten Tribes under *Reboboam*, and doth onely touch the names of *Samſon, Samuel, David*, &c. as *Scaliger* ſpeaks in the beginning of his notes; and ſo we will let your *Samaritan* Chronicle paſſe, and give you leave to make the beſt of it.

Commentit Samaritanus incruſtata.

But to this teſtimony, what ever it be, wee oppoſe the teſtimony of a learned *Jew*, who is rather to be

heard, then a *Samaritan*. The famous *Rabbi Moses Maymonides*, who pleaseth to read part of his first, second, and eleventh Chapters, in his *Mishneh of the Law*, *Halachah Tephillah*, shall evidently finde, that from *Moses* his time to *Ezra* (above a 1000 yeeres) *there were no stinted forms of prayers heard of in the Iewish Church, but every man prayed according to his ability*. Secondly, that in *Ezra* his time eighteene short forms of Prayers were composed for the scattered *Jews*, which had lost the use of the holy language; because they thought it best to continue their Prayers and Worship of God in that sacred tongue. Thirdly, but not a word of any set forms which the Priests or Levits were to use, but only to helpe the ignorant *Jews*, to expresse themselves in prayer to God in the holy language; at the time or houres of prayer, *which the men of the great Synagogue had appointed*: *Peter* and *John* went up together to the Temple at the houre of prayer, being the ninth houre.

Though we alleage not this of *Maymonides* as a testimony to command beliefe, yet wee conceive it farre more to be regarded then any *Samaritan* Chronicle.

Secondly, hee hath some scraps of *Iewish* Liturgies out of *Capellus*, concerning which a short answer may serve; first there is not one of the *Iewish* Liturgies now extant, which was made before the *Iews* ceased to be the Church of God: for besides the eighteene short formes before mentioned, there were no other made till *Rabbi Gamaliel* his time, who according to the judgment of learned Criticks is that *Gamaliel* mentioned in the *Acts*, (from whom *Paul* got such bitter principles against Christian Religion.) But whensoever

ver they began, *Capellus* would laugh, ſhould he heare what a ſtrange conceit this Remonſtrant had gotten from him, that the *Iewiſh* Liturgies were as ancient as the time of *Moſes*, merely, becauſe he parallels ſome *Iewiſh* phraſes which hee found in them with certaine phraſes in the Goſpell, which the *Iews* retained by Tradition from their Fathers, and put into their Liturgies. But *Buxtorfius* would fal out with him, that he ſhould ſo much abuſe him, as to ſay he had affirmed that *Maymonides* took his Creed out of the Liturgie; for the man is not guilty of any ſuch groſſe miſtake: he ſaith indeed, that the Articles of the *Iewiſh* Creed are printed in the Liturgies, but withall hee tels the Remonſtrant, that *Maymonides* was the firſt compoſer of them, whence therefore the *Iew* put them into their Liturgie. Thus wee leave his *Iewiſh* Liturgie, which the Reader will eaſily ſee to be more *Iewiſh*, then hee could juſtly ſuppoſe our inſtance of *William Rufus* was, and that it affords him as little furtherance.

Synag. Iudaica, lib. 1.

For Chriſtian Liturgies, which the Remonſtrant had affirmed *to have been the beſt improvement of the peace and happineſſe of the Evangelicall Church ever ſince the Apoſtles times*, we challenged the Remonſtrant, ſetting aſide thoſe that are confeſſedly ſpurious, to produce any Liturgie that was the iſſue of the firſt 300 yeers; in anſwer to which, he brings us forth the Liturgies which we have under the names of *James*, *Baſil*, and *Chryſoſtome*: to which our Reply may be the briefer, becauſe hee himſelfe dares not vouch them for the genuine writings of thoſe holy men. *Onely*, ſaith hee, *we have them under their names*: Secondly, he confeſſeth

there are *some interſertions ſpurious in them.* Thirdly, all that he affirmes is, that *the ſubſtance of them cannot be taxed for any other then holy and ancient*: what cenſure the learned Criticks, both Proteſtants and Papiſts have paſt upon theſe Liturgies, we hope the Remonſtrant knows, we will onely mind him of what the learned *Rivetus* ſpeaks of the Liturgies of *Iames, Peter, Matthew, Mark, has omnes profectus eſſe ab inimico homine qui bonæ ſementi Domini nocte ſuperſeminavit zizania, ſolidis rationibus probavit Nobiliſque & illuſtris Philip. Morneus lib.* 1. *de Miſſa & partibus eius.* Which becauſe the Remonſtrant ſo often finds fault with our miſengliſhing, wee leave to him to ſee if hee can conſtrue theſe *Zizania* to be any other then theſe Liturgies, and this *inimicus homo* to be any other then the Devill.

Nor will *his implication of the ancient Councell of Ancyra* helpe him, which forbade thoſe Prieſts that had not ſacrificed περσοι εν ὁμιλιαις ἡ λειτουργειν, Will the Remonſtrant ſay that λειτουργειν τα των ιερατικων λειτουργιων, was to ſerve in the holy Liturgies, that is, reading ſet Liturgies, he may as wel ſay that ὁμιλιαις is the reading of ſet Homilies. *Balſamon, Zonaras, Dionyſius, Iſidore,* and *Gentian Harvei* doe all tranſlate λειτουργειν τα των ιερατικων λειτουργιων *aliquod munus ſacerdotale ſubire.*

And that the *Remonſtrant* may not delude himſelf nor others with the ambiguitie of the word λειτουργια & λειτουργειν, as if every mention of theſe did by implication prove ſuch a Liturgie, as for which he contends, Let him know that the word λειτουργια is variouſly uſed in Antiquity, ſometimes for all the Miniſteriall Offices, ſo *Zonaras in Concil. Antioch. Can.* 4. and ſo *Concil.* 4. *Ancyra. Can.* 1. quoted by himſelfe, if hee would either:

λειτουργιαι εν ταυθ' ο μονον, &c. και α την αρχιερατικην διακονιαν

ther have obſerved, or acknowledged it: ſometimes only for prayer, ſo *Balſamon in Can.* 12. *Concil. Sardic.* 6. Sometimes ſinging of our Pſalmes is tearmed by *Chryſoſtome*, καλὴ λειτουργία. The ſame Father expounds λειτουργοῦντων, *Acts* 13. by προσευχόμενον, *Hom.* 27. *in Act.* ſo that for the proof of ſuch Liturgies as are the Subject of this queſtion, it is not enough to ſhew us the word λειτουργία, or λειτουργεῖν in antiquity, let him ſhew the thing before he ſo *Dictator*-like condemne thoſe for *giddy heads* that will not take his word for proofs, and believe it was the *undeniable practice of antiquity to uſe Liturgies and formes of prayer*, becauſe he ſaith ſo.

λειτουργία ἀντὶ εὐχῆς. *Chryſoſt. Pſal.* 41

His ſupercillious cenſure upon our paſſage about conceived prayer, is not worth the taking notice of, he ſaith, *We are ſullen and crabbed pieces, teechy and quarrelſome men*, and why? becauſe we ſaid his large prayſes of conceived prayer, were but a vantage ground to advance publike forms the higher, how truly judg; what cauſe we had ſo to think wee declared from the cruell and ungodly practices of the late times which he will ſcarce take notice of.

Quis tulerit Gracchos.

Our arguing about the originall and confirmation of our own Church Liturgie, he calls *wrangling*. For the original, the Remonſtrant ſaid it was taken out of the ancient Models, not Roman but Chriſtian: here wee tooke notice of the oppoſition betweene Roman and Chriſtian, becauſe by the Remonſtrant made *Termini ſeſe mutuò removentes*: which we perceive now hee is not willing ſhould paſſe for his meaning, hee will not have it meant of an oppoſition, but of a different modification. Though his inſtances brought to exemplifie it are not all *ad oppoſitum*,

We

We will not make digreſſive excurſions into new controverſies, though wee are not affraid of *burning our fingers with his hot Iron.* Only wee tell him, that the *Suffrages of unqueſtionable Divines* are not *ſo unanimous*, but that from ſome of them wee could fetch ſparks to fling in the face of him that deſired their ſuffrages, without burning our own fingers. Compare what the booke called the *Old Religion* ſpeaks of the Church of *Rome p.6.* where a ſpeech imputed to *Luther* is juſtified *as a charitable and not too indulgent a profeſſion*, viz. *That under the Papacie is all good, true Chriſtianitie, the very kernel of Chriſtianity*, &c. Compare this with what the Biſhop of *Salisbury* ſaith in his begged ſuffrage, who thus ſpeaks, *That the Church of* Rome *is no more a true Church than an arrant Whore is a true wife to her husband.*

To diſprove what he affirmed, that *the Liturgy was taken out of Models not Roman but Chriſtian*, We produced King *Edwards* Proclamation, to which he anſwers nothing, onely ownes that, and ſcornes us: thinking to wipe off all exceptions with the glorious names of Martyrs and Confeſſors that compoſed it. For whom (though wee dare not glory in man) yet wee bleſſe God as well as he. But with all if we ſhould ſay there were ſome holy Martyrs and Confeſſors of the ſame reformed Religion that were Oppoſers of it, and ſuffered in oppoſition even to a perſecution, the lives of ſome of them being purſued from City to City, (which he knows is moſt true, and ſo may any that will read the booke called the *troubles of Frankfort*) Would this be a ſufficient argument in his judgment for the removall of it? But this is not the ſtrength by which our Liturgie ſtands, *it ſtands confirmed by Parliamentary*

liamentary Acts, and King James his Proclamation; to which wee anſwered, that neither the King nor the Parliament intended ſuch a rigorous preſsing of the Liturgie as we have felt. Secondly, that neither our own Laws nor the Proclamation of that ever admired Prince are as unalterable as the Lawes of the *Medes* and *Perſians*; this he cals a *bold flout*, of purpoſe to render us odious to our dread Sovereigne, and the Honorable houſe; as likewiſe in the next *page* ſeems to impute that language to us, which is his own: our loyall hearts ſtartle to think of a repetition of the words, they are in *pag.* 23. of the *Defence*, and are concerning King *James*, whom in the clauſe wee had laſt in hand, wee mentioned with the deſerved memory of a famous and ever admired Prince. We confeſſe in ſome paſſages of that booke, wee tooke liberty to uſe ſome cheerfull expreſsions, provoked thereto by the ſtrange confidence, and little ſtrength of our Remonſtrant, Remembring that of *Tertullian*, *It wel agrees with truth to laugh, becauſe it is of a pleaſant diſpoſition, and to ſport with her competitors, becauſe it is ſecure, and feares not the wals of her bulwarks.* But what ever we have done in other places, here (wee atteſt the great Searcher of hearts) it never came into our thoughts to uſe a light expreſsion, much leſſe to *flout* in ſo bold a manner as hee accuſeth us. Nor doe wee thinke it poſsible that any charitable Reader could ſuppoſe wee aimed at any other then what we expreſſe more plainly *pag.* 20. of our anſwer, of the power of Princes and Parliaments in changing their laws.

His next buſineſs is with our queres, the firſt whereof was this, *Whether it be not fit to conſider of the alteration*

of

of the Liturgie, which we hoped had beene presented in such modest termes (speaking of an *alteration*, not an utter abrogation, of consideration of an alteration not prescribing the alteration, onely of a fitnes of such an alteration, not of the necessity of such an alteration) as should never have occasioned such a sarcasticall Declamation, as he their makes.

The thing propounded is so equall, that the *Remonstrant* who makes conscience to agree with us in as little as hee may, here is forced to confesse much against his will (for which we may thank the Honorable Parliament) *there is some need of alteration*: but this cõfession is joined with such a height of scorn as seems to threaten those who ever they are that should dare attempt it, & expresse in such a way of diminution, as gives just cause to suspect, it is a meer designe to gain upon the *Parliament*, and by a pretended shadow of an alteration to prevent a reall and totall reformation; he tels us of *wiser heads then our own, that will consider of the alteration*: if here hee mean the Parliament, hee meanes the same to whom wee have presented these considerations, concerning whom wee doubt not, but they will make another manner of an alteration then the *Remonstrant* speaks of, consisting onely of a *bare change of a few expressions*, *and that in the manner of them Onely*.

But if these *wise heads* hee here speaks of, are such as his own, that it may be are complotting some kind of a castigation of the *Liturgie*, then wee feare that although the times will not serve to make such an alteration, as that of the *English Liturgie* sent into *Scotland*: yet the alteration is like to be no better than in

Queene

Queene *Elizabeths* time, when the Parliament having given order for the alteration and correction of the *Letany*, all the Alteration that was made in it, was onely the taking out of that one ſuffrage, from the *Pope of* Rome, *and all his deteſtable enormities, good Lord deliver us.*

The *Remonſtraut* tels us of a Martyr (whom he cals *Silly* and *Ignorant*, wee dare not) Doctor *Taylor* that magnified the *Liturgy* to Biſhop *Gardiner*, as compleat; but where this ſtory is you tell us not; wee could anſwer ſtory with ſtory, which would pleaſe you much leſſe then this doth us: we could tell you of a Martyr that ſaid it was the *Mark of the Beaſt to receive from the Biſhop a Licence to preach*; Wee could tell you of that Doctor *Taylor*, who when hee was degraded, having his corner Cap, and the reſt of his Prieſtly Robes put on, when they were taken off again, ſaid hee, now *I am rid of my fools coat.*

That our propoſition of entring into conſideration about altering the *Liturgie*, might not ſeeme unreaſonable, wee ſet downe our reaſons enforcing ſuch alteration; all which the *Remonſtrant* brings under the ſeverity of his cenſure. Firſt, (wee ſay) it ſymbolizeth ſo much with the Popiſh Maſſe, as that the Pope would have approved it: which hee denyes not, if he had, we could have proved it from a man above ſuſpition in this cauſe, Doctor *Morton*. Onely hee ſaith, *If the Devill confeſſe Chriſt to be the Son of God ſhal I diſclaim the truth, becauſe it paſſed through a damned mouth?* but you know Sir, that Chriſt would not receive ſuch a Confeſsion from the *Devils mouth*, nor *Paul* neither, *Act.* 16. and loth wee would be to go to

the *Devill* to learne a confeſsion. It is true, *Gold in the impureſt Chanell is not to be contemned*, but what need we goe to the Chanell for gold, when wee can have it in the pureſt ſtream? or what need we goe to the *Roman Portuiſe* for a Prayer, when wee can have one more free from jealouſies in another place? Will a wiſeman goe to the Stews to ſeek an honeſt woman to make his wife?

Our ſecond Reaſon why wee propounded this quære was, becauſe this was compoſed into this forme on purpoſe to bring the Papiſt to our Churches, which wee finde to bee with ſo little ſucceſſe, &c. In anſwer to which the *Remonſtrant* firſt *commends the project as charitable and gracious.* The nature of the project wee never intended to diſpute, onely wee produced this to ſhew that there was not the ſame reaſon for the retaining of this forme, that there was for the firſt introducing of it, becauſe experience tels us it hath not prevailed to that end to which it was at firſt deſigned. Yes it did, ſaith the *Remonſtrant*; for Sir Edward Coke *tels us, till the eleventh yeere of Queene* Elizabeth *all came to Church, thoſe times knew no recuſant.* Pardon us Sir, If we tell you that it was not the converting power of the Liturgie, but the conſtraining power of the Law that brought them thither; which afterwards not being preſſed with that life and vigour that it had bin, gave incouragemẽt to the *Popiſh* factõ, to take heart: adde alſo, that at the ſame time the Pope negotiated to have her Liturgie to be allowed by his authority, ſo as the Queene would acknowledge his Supremacie, which when it grew hopeleſſe, then the Jeſuitiſh Caſuiſts begun to draw on the Papiſts to

We know the Apoſtles did upon this ground, tolerate the Jewiſh Ceremonies awhile, but when they ſaw the Jews remayning hardned ſtill, they quickly purged the Church of them.

2

a Recuſancie. But might the complying of our Papiſts be attributed ſoly to the inoffenſiveneſſe of our *Liturgie*; Yet what credit is this to our Church to have ſuch a forme of publike worſhip, as Papiſts may without offence joyne with us in, and yet their Popiſh principles live in their hearts ſtill? How ſhall that reclayme an erring ſoule, that brings their bodies to Church, & leaves their hearts ſtil in error? And whereas the *Remonſtrant* would impute the *not winning of Papiſts rather to the want or weakneſſe in preaching*; Be it ſo, in the mean time, let the *Biſhops* ſee how they will cleere their ſouls of this ſinne, who having the ſole power of admitting Miniſters into the Church, have admitted ſo many weak ones, and have rejected ſo many faithfull, able Preachers, for not conforming to their beggerly rudiments. And when we ſaid that this our Liturgie hath loſt us many rather then wonne any, Wee meant not onely of ſuch as are loſt to the Popiſh part. But let the *Remonſtrant* take it ſo, it is neither paradox nor ſlander. For let an acute Jeſuite have but this argument to weild againſt a Proteſtant not well grounded in our Religion (as too many ſuch there are in *England*) It is evident that the Church of *Rome* is the ancient and true Church, and not yours, for you ſee your Service is wholly taken out of ours, How would a weake Chriſtian expedite himſelfe here?

To the third reaſon, this quære was grounded upon the many ſtumbling blocks the Liturgie lays before the feet of many. He tels us that *theſe ſtumbling blocks are removed by many*. We confeſſe, indeed, endeavours uſed by many, whether effected or no that we queſti-

Amongſt the reſt Maſter *Abbot* whom we quoted in our anſwer but by a miſtake it is referred to the fourth reaſon inſtead of this.

on; wee know it is no easie thing, when a scruple hath once taken possession of the conscience to cast it out again. Among the many, the *Remonstrant* is pleased to refer us to Master *Fisher* (for himself will not vouchsafe to foule his fingers with the removing of one of those blocks we mentioned) whose book, among all that have travelled in that way, we think that any intelligent Reader will judge most unable to give solid satisfaction to a scrupling conscience. Tell us wee beseech you, is it enough for a conscience that scruples the Surplice, to say, *That it is as lawfull for you to enjoyn the Surplice, and punish the omitting of it, as it was for* Solomon *to enjoin* Shimei, *not to goe out of* Jerusalem, *and to punish him for the breach of that injunction?* or, *That the Surplice is a significative of divine alacritie and integritie, and the expectation of glory? Is it possible that a man that reads this should stũble at the Surplice* after? *The Cross is not onely lawfull in the use of it, but the removall of it would be scandalous and perillous to the State; Baptisme is necessary to salvation; Children dying unbaptized are in a forlorne condition, therefore Midwives may baptize,* &c. Let the Reader judge whether this be to remove stumbling blocks from before the feet of men, or to lay more. But if this *Remonstrant* think Master *Fisher* so able and happy a remover of those occasions of offence, wee wonder how his quick sight could see cause of any alteration, so much as in the manner of the expression, knowing Master *Fisher* undertakes the defence not onely of the *Substance*, but of the very *Circumstances* and *Syllables* in the whole Book. But his last put off is this, that if there be ought in it that may danger scandall, it is under carefull hands to remove it. The

Lord

Lord be prayſed it is ſo: it is under carefull hands and hearts, more mercifull then this Remonſtrant is, to remit troubled Conſciences to No Better Cure then Maſter *Fiſhers* Book, who we hope will do by thoſe as the *Helvetians* did by ſome things that were ſtumbled at among them; though they were none but *Anabaptiſts* that ſtumbled at them, yet the State did by Authority remove them, and *Zwinglius* their profeſſed adverſary gives them thanks for occaſioning the removal.

To the fourth, which was that it is Idolized and accounted as the onely worſhip of God in *England*, &c. At *Amſterdame*, ſaith hee; but hee knew wee ſpoke of ſuch as adore it as an *Idoll*, not ſuch as abhorre it as an *Idoll*, though it pleaſeth him to put it off with a ſcoffe, retorting upon us, *others ſay, rather too many doe injuriouſly make an Idoll of preaching, ſhall wee therefore conſider of abandoning it?* We hope, Sir, you are not ſerious, if you be, & that not a little your ſelf is guilty of Idolizing the *Liturgy*. Dare you in cool bloode equalize this very individuall Liturgy with Gods Ordinance of preaching, and ſay there is as little ſinne or danger in conſidering of the utter abandoning of preaching, as there is in the abandoning of this preſent eſtabliſhed Liturgie? *Cave dixeris.*

The fifft Argument was from the great diſtaſte it meets with in many. This hee imputes to nothing but their ill teaching, and betakes himſelfe to his old ſhifts of diverſion, and ſaith, *By the ſame reaſon, multitudes of people diſtaſting the truth of wholſome doctrine, ſhall we to humour them abandon both?*

It is a griefe to ſee this diſtaſt grow to ſuch a height

as tends to a ſeparation; and it is as ſtrange to us that this *Remonſtrant* ſhould have a heart ſo void of pity as that the yielding to the altering or removing of a thing indifferent (which ſtands as a wall of ſeparation betwixt us and our brethren) ſhould be preſented to publike view under no better notion then the *humouring of a company of ill taught men*, or as the *Remonſtrant* elſewhere calls them *brainſick men*, or as another Booke, *men that have need of dark roomes and Ellebore.* For that ill teaching to which hee imputes this generall diſtaſt, if there be any ſuch, wee for our parts are innocent; our care for our part hath beene to informe our people, that ſuch ſtumbling blocks as theſe are not ſufficient cauſes of Separation. But wee thinke, nay, we know, that ſome few *Prelats* by their over-rigorous preſſing of the *Service-book* and *Ceremonies*, have made more Separatiſts, than all the Preachers diſaffected to the Ceremonies in *England*. Our laſt reaſon was from the difference betweene this and all other Churches. To which he anſwers, *that difference in Liturgies will breed no diſ-union between Churches.* Secondly, if it be requiſite to ſeeke conformity, *our is the more ancient Liturgie, and our the more noble Church: Therefore fit for them to conforme to us rather then we to them.* It is true, every difference in *Liturgies* doth not neceſſitate a diſ-union of Churches: but here the difference is too large to be covered with a few fig-leaves. It is too well known, our Ceremonies and other things in our Liturgies will not downe with other reformed Churches: to the ſecond, it is not the precedencie in times that gains the Glory, but the exactneſſe of the work.

Our

Our firſt Reformation was onely in doctrine, theirs in doctrine and diſcipline too. For the third, that *ours is the more noble Church.* We deſire not to eccliſpe the glory of this Church, but rather to intreat the Lord to increaſe it a thouſand fold, how great ſoever it be, and to ennoble it in this particular, in removing what ever is a ſtumbling block out of the way of his people. But why ſaith the Remonſtrant ſhould we rather conforme to the Liturgies of the Reformed Churches, then thoſe of all other *Chriſtians, Grecians, Armenians, Copths*, &c. ſhould we ſet down what wee have read in the Liturgies of thoſe Churches, wee believe the Remonſtrant would bluſh for intimating, there is as much reaſon to conform to their Liturgies as thoſe of the Reformed Churches.

Our ſecond quære is not ſo weak as this Remonſtrant ſuppoſeth; it is this, whether the firſt Reformers of Religion did ever intend the uſe of a Liturgie, further then to be a help in the want, and to the weaknes of the Miniſters? In way of Anſwer he asketh, *whether we can think that our Reformers had any other intentions then all other the founders of Liturgies.* No, indeed, wee thinke no other, and howſoever the *Remonſtrant* according to his confidence tels us that the leaſt part of their care was the helpe of the Miniſters weakneſſe, yet their words tell us it was the main drift of thoſe that firſt brought preſcribed forms of prayer into the Church (and therefore wee conceived it might poſsibly be the intention of our Reformers alſo) witneſſe the 23 Canon of the fourth Councell of *Carthage, ut nemo patrem nominet pro filio, &c.* So the Compoſers of the Liturgie for the French Church in *Fran-*

Frankfort, *Hæ formulæ serviunt tantum rudioribus, nullius libertati præscribitur. These formes serve onely for the ignorant, not prescribing to any mans liberty.* And were it so that *the mayn drift of the Composers of* Liturgies *were to helpe the devotion of the people*, yet (what a help to devotion many find it, though we dispute not) it will be hard for this Remonstrant to perswade many thousands who desire with devout hearts to worship God, that the being constantly bound to the same formes, though in themselves neither for matter nor composure subject to just exception, will prove such a great help to their devotion. But this wee are sure, that if *the knowing before hand the matter and the words wherewith it should be clothed make people the more intent upon devotion*, it this be an infallible argument, it pleads against the use of present conception, either in praying or preaching, or any other administration either publike or private: and how contradictory this is to what the *Remonstrant* hath professed of his reverent and pious esteem of conceived prayer, let himselfe see.

It is neither *boldly* nor *untruly* said, that all other reformed Churches, though they use Liturgies, do not bind Ministers to the use of them: If we may trust the Canons and the Rubricks of those Churches we may both boldly and truly say it.

Hist. Synod. Dordr. cap. 11. Canon 21. Minister precem vel dictante spiritu, vel certa sibi præscripta formula concipiat.

In the Canons of the *Dutch* Churches, agreed upon in their Synod, we find a Canon enjoyning some days in every week to be set apart for preaching and praying, and the very next Canon saith, the Minister shall conceive prayers either by the Dictate of the Spirit, or by a set forme. So in the first Rubricke of the Liturgie

turgie of *Geneva*, the Miniſter is to exhort the people to pray, *quibus ei viſum fuerit verbis*, in what words he ſhall think fit; and though that Liturgie containe formes of prayer for publike uſe, yet we doe not finde in all that Liturgie where they are tyed to the uſe of thoſe forms, and no other; we finde, where they are left free, as in one place, *in Dominico die mane hæc ut plurimum adhibetur formula*, Upon the Lords Day in the morning, for the moſt part this prayer is uſed; for the moſt part, then not alwayes. So in another, after the Lords Super, this thankſgiving or ſome other like it is uſed; then they are not abſolutely tied to the uſe of that: and by this wee have learned how to conſtrue what he hath quoted out of Maſter *Calvine*. And indeed any man that reads that Epiſtle may eaſily conſtrue what was Maſter *Calvines* judgement about Liturgies, not that men ſhould be ſo tied to words and forms, as to have no liberty to recede from them. For in the ſame Epiſtle he doth adviſe to have a ſummary collection of doctrine which all ſhould follow, and to the obſerving of which all, both Biſhops and Miniſters ſhould be bound by Oath; Yet we hope the *Remonſtrant* will not ſay that *Calvine* did adviſe that Biſhops and Miniſters ſhould be bound by oath not to vary from that forme of doctrine? *Calvine* adviſes a ſet form of Catechiſme, will the *Remonſtrant* ſay that *Calvine* meant the Miniſters ſhould never vary from the ſyllables of that forme, provided they did dictate *pro captu populi*, *in quibus ſitus ſit verus Chriſtianiſmus*? The very words by himſelf quoted ſhew what *Calvins* end was in adviſing a ſet *Liturgie*, viz. to helpe the ſimplicity and unskilfulneſſe of ſome, to

Petaſta cena hæc gratiarum aut aliqua ei ſimilis adhibetur.

prevent the innovation of others, & that the consort of all Churches among themselves might more certainly appeare, all which ends may be obtained without limiting all Ministers to the words and syllables of a set forme, provided they pray to that effect. Which is all that is required in the *Liturgies* of other Churches.

Wee could name you many other *Liturgies*, wherein there are not further bounds laid upon the Minister then thus, *Hæ sunt formulæ, quas tamen sequitur Minister pro suo arbitrio*, These are forms which the Minister follows according to his liking. And again, *Spiritus sanctus non est alligandus formulis*, The Holy Ghost is not to be tyed to forms. *Minister concludit Orationem, quam pro suo arbitrio dicit. Hæc esto formula nisi quid ille sua sponte possit melius.* The Minister concludes the prayer, which hee sayes according to his own discretion: let this be that forme, except of his own accord hee can doe better. In another, *Minister ad precandum hisce aut similibus verbis incitat ad hunc modum orat*, in these or the like words.

And by this, (we hope) the *Remonstrant* seeth that what wee have said, was more truly then boldly spoken. As for the *Lutheran* Churches, though we blesse God for the truth, that is among them, for that glorious instrument of their Reformation, yet we think the *Remonstrant* will not say, that the *Lutheran* Churches came out so perfectly in the first Edition, but that *desiderantur nonnulla*; nor can he be ignorant, that in the ordinary phrase of writing, they are called the Protestant Churches, the other the Reformed Churches: and what if the Reformed Churches be as the

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Remonſtrant calls them, out of his reſpect hee beares them, but a poore handfull? yet is this handfull in reſpect of purity, of truth, and worſhip among them, to be preferred before all the Chriſtian World beſides.

The Rubrick in the Liturgie of *Edward* the ſixth, ſaith he, is miſconſtrued, *Becauſe it intends onely the peoples eaſe and more willing addiction to hearing.* Two of the very ends for which wee deſire a liberty; which if ſome Ordinaries (upon his certain knowledge) have often yielded, many now upon our certaine knowledge have denied it, and ordered Sermons ſhould rather be conſtantly cut ſhort then any part of the Liturgie omitted, why ſhould it be a fault in us to deſire that as a favour from this Honourable Houſe, which the *Remonſtrant* grants an ordinary may without offence yield at his own diſcretion?

3 The Homilies we ſay are left free, reaſon therefore the Liturgie ſhould: which argument he confeſſeth might hold force, did they utterly abridge all Miniſters of the publike uſe of any conceived prayers. We know ſome men have endevoured ſacrilegiouſly, to rob all Miniſters of the exerciſe of the gift of prayer, on what occaſion ſoever: And our argument is as ſtrong againſt limiting in prayer, as it is againſt limiting in preaching, either in whole or in part, and he ſaith nothing againſt it, onely determines *tanquam è Cathedrâ, that it is no leſſe ſacrilege to rob the people of a ſet form, by the liberty of a free expreſſion, Then it is to rob them of the Miniſters gift of preaching or praying.* But the Remonſtrant muſt prove that ſet forms and Liturgies ſtinted and enjoyned, are not onely lawfull, but Ordinances of God, and not only warranted but comman-

ded, as well as preaching or praying, before he doe so peremptorily conclude the taking of set formes away by the liberty of a free expression to be sacrilege; and his bold closure of this Answer, how true it is let him look in what we have said before of the Liturgies of other Churches.

4 His fourth Answer, *That it is a false ground, that the imposing of the book tyes godly men from exercising their gift in prayer*, would have been condemned for heresie in some Consistories in *England*, within these few yeeres, by such as did, from the imposition of the one, forbid the other. Whether the liberty of prayer be infringed wholly, by a set Liturgie, wee dispute not. But it is beyond dispute, that the not binding to a Liturgie would endanger the liberty of prayer lesse.

5 Our fift Reason was, because many deny their presence at our Church-meeting, in regard of those imposed prayers, and we finde no better way to recover them from that distance in which they stand, then by leaving the Liturgie free. The *Remonstrant* saith, *There is no reason of such alienation from our assemblies upon such grounds.* The reasonablenesse or unreasonablenesse of this we determine not; in the meantime wee are sure thus it is. For our parts we professe, that wee are not against a *free use of a Liturgie*, nor doe we count a Liturgie a sufficient ground of separation from the Church, we say with *Augustine*, *Non putamus scindendas esse Ecclesias, propter ea quæ nos ex se, neque digniores, neque indigniores, coram Deo facere possunt.*

Yet wee feare it is not the Remonstrants Dilemma that will reduce such as upon this ground are upon point of forsaking our Church assemblies. The *Li-*

turgie

urgie (ſaith hee) *is either good or evill, if evill it is not lawfull to be uſed, if good it is not unlawfull to be impoſed.* The perſons of whom wee ſpeake, and with whom in this argument he hath to deal will deny both, and tell him the Liturgie is neither good, nor yet may lawfully be impoſed if it were good, it may be the Remonſtrant might have work enough to perſwade ſome men of either: and whether it be eaſier to ſatisfie the conſciences of many thouſands in *England*, that are troubled about this, by argument and diſputing, or by looſing the bond of impoſition, and taking away the cauſe of diſpute and trouble, or to behold the confuſion that will follow, if the Lord do not in mercy direct to ſome means of prevention, is not hard to determine.

The *Remonſtrant* inclines to the third, and making it but a ſmall matter, turns it off with *O miſerable miſled people, whom nothing will reclaim but a perfect confuſion! a perfect deformity, a more profitable nonſence!* And ſo confident he is that this will be the iſſue, that though this confuſion appeare in no other Churches *who perhaps* (hee grants contradicting himſelfe) *begun without a Liturgie*; yet with us it could be no leſſe then what hee hath propheſied: yea, ſo reſolute he is not to yield to a liberty in what is eſtabliſhed, that whereas wee ſaid that liberty in Liturgies could breed no more confuſion then liberty in the *Homilies*, we evidently ſee by his anſwer, that had the reading of *Homilies* beene as ſtrictly enjoyned as the *Book of Common-prayer*, the ableſt Miniſter in *England*, were the Law in the *Remonſtrants* hands, muſt be held as ſtrictly to them, as to this. Yea, laſtly, whereas wee had ſaid, that if enjoyned

joyned at all, it might be as a punishment upon the insufficient, thereby to quicken them up to more diligence and care: he scoffs at this as *a singular project and unheard of mulct*; and yet himselfe comes out with a project about preaching, never a whit better, and doth as good as confirme our saying in the latter end; *Surely where God hath bestowed gifts, it is fit they should be imployed, and improved to the best advantage of his people: But where there is nothing but an empty, over-weening, and proud ignorance, there is great reason for a just restraint.* Let the ingenious Reader peruse the words, and consider how much they differ from that which he calls *our singular project*: and withall judge whether this conclusion of the *Remonstrant* after all his wrangling against our Queres, be not as like *Bellarmines, tutissimum tamen, &c.* as if it had beene cast in the same Scull? How this way that the *Remonstrant* hath chosen would speed, let the Reader judge: In the meane time we blesse God, who hath put it into the hearts of others, into whose hands hee hath concredited the work, to judge more wisely, and consider more mercifully; and to professe in the hearing of some of us, that they would willingly part with that which was indifferent to themselves, if they were but truly informed, it was offensive to others. According to that of *Gregory, Those customes which are knowne to bring any burthens upon the Churches, it becomes us to consider of the removing of them.*

This speech was spoken in the Lords house by a Noble Peere, and had the approbation of many others.

Greg. l. 6. epist. 6 ep. 64.

Thus we have vindicated the first part of our answer concerning Liturgie, Wherein we professe, as in the presence of God, that wee have written nothing out of a spirit of contention and faction, but onely as lovers

lovers of the Truth, and the peace of the Church, which is now miſera'ly divided in judgement and affections, and like a young Hart upon the mountains of *Bether*; which rents and diſtractions, wee are ſo far from fomenting, that wee would willingly goe over divers Seas (as *Calvin* once ſaid) to finde out one uniforme way of worſhipping of God, in which all Chriſtians might happily agree. We well know that peace is the *Helena*, that all are ſuiters unto; and wee know as well, that peace without truth is as a painted *Jezabell*, and to be thrown downe by all thoſe who are on the Lords ſide. And therefore it hath and alwayes ſhall be our chiefe care and prayer, that peace and truth may kiſſe & greet each other: And we hope that the Worthies of that Honourable Aſſembly, who are the great Patrons of peace and truth, will give a candid interpretation to theſe our endeavours, and will doe that for which preſent and ſucceeding generations may juſtly record them as the *Nehemiah's*, *Ezrae's*, and *Zorobabels*, of our decayed *Jeruſalem*.

Cant. 2.17. *Bether in Heb.* is diviſion.

Pacem Eccleſiæ Martyrio præferimus. Cypr. *Pax ſine veritate eſt execrabile adulterium* Cyp.

SECT. III.

THe buſineſſe of the third Section, is to extricate himſelfe from thoſe ſnares, in which his owne words have entangled him: his affection to his cauſe, had tranſported him to uſe ſome over-reaching expreſsions, lifting up the Antiquitie, and extending the Univerſalitie of *Epiſcopall* Government beyond truth,

truth, vilifying (as wee know his cuſtome is) vvhatſoever hath been ſpoken or vvritten to the contrary. Thoſe things we laid to his charge; Now ſee how miſerably he excuſeth himſelf: read the *Remonſtrance*, our collections from it in this Section, and judge whether he hath ſufficiently redeemed his credit, who hath neither made any one ingenious confeſsion of an overſight, nor yet made good what he had ſpoken; yet hee enters with his wonted confidence, perſwading himſelf he hath blown away all the arguments of the former Section, and lays on us unmercifully, calling us *Cavellers*, *Leaſers*, *Slanderers*, *Calumniators*, *worthy to be ſpit upon*, &c. Such let us be eſteemed, if we be found deſerving.

His firſt care, and almoſt his greateſt, is, to cleere himſelf from that which we ſpake of but by the way; His condemning all, that either writ or ſpoke againſt Epiſcopacy, as weak, or factious, *The God of heaven knows this* (ſaith hee) *never came within the verge of my thoughts.* Sir, wee cannot parly with your thoughts, but certainly if it were not in your thoughts, your words miſtake their errand: For this propoſition, *Epiſcopacie is cryed downe abroad either by weake or factious perſons*, We beſeech you, let your Logick (the want whereof you upbraid us vvith) tell us, *quæ*, *quanta*, *qualis*; if any man ſhould ſay it grieves his heart to heare, how the pure Proteſtant Religion is cryed downe *abroad*, by either weake or factious perſons, would this have been interpreted to concerne onely ſuch as cry downe the Proteſtant Religion here in *England*? Certainly, *abroad* not being limited, as it was not in your *Remonſtrance*, though now you would limit

limit it in your *Defence*, is a vvord of ſuch vaſt extent, as reacheth not onely beyond the bounds of the Parliament, but of the Kingdome too.

But ſee how juſtly you deale with us, where you perſonate us as ſaying, *Sure the man is not in his right wits, hear how he raves, ſure hee is in a deep phrenſie*: vvho ever ſpake of the Remonſtrant ſo contumeliouſly? It is language more like his, vvho ſends men *to darke rooms, and to Ellebore.* Wee ſaid indeed, the Remonſtrant *was ſelf-confounded*, and vvee know as vvell as you can tell us, there is a ſelf-confuſion that is the effect of *extream ſorrow*, ſuch a ſorrow as makes men ſpeak they know not vvhat; and ſo did this Remonſtrant: ſome of vvhich expreſsions hee yet juſtifies, ſome he minces. Pag 35. *Epiſt. by divine Right, part. 2. p. 6*

This he juſtifies, and ſaith, hee ever will; that *hee is no peaceable, nor wel-affected ſonne of the Church of* England, *that doth not wiſh well to Liturgie and Epiſcopacie.* What? tell us novv once for all, whither the Parliament doe not here come under the *verge* of your Propoſition? Whom before you vvere ſo carefull to exempt by one vvord *abroad.* For this is vvell knowne, if all thoſe of the *Nobilitie, Gentrie, and Communaltie*, that at this time ſtand not vvell affected to the preſent Liturgie, and *Hierarchie*, are to bee counted factious and ill affected, the *Reverend Fathers* will have multitudes of diſobedient ſons to diſple. Pag 35.

In the next page, he endevours to make good vvhat he had ſpoken in the *Remonſtrance*, that Epiſcopall government, by the joynt confeſsion of all Reformed Divines, derived it ſelfe from the times of the Apoſtles (vvithout the contradiction of any one Con-

gregation in the Christian World) unto this present Age. His *Defence* is first, *he said nothing of Diocesan Bishops* (then as good have said nothing at all) but *spake onely of Episcopall Government*: But was it not that *Sacred Government* which some *seek to wound*? and what is that but Government by *Diocesan Bishops*? which he must prove to *derive it selfe from the Apostles times*, or else eat his words. Nay, more then so, hee must prove that *the joynt Confession of all Reformed Divines acknowledge it*; and not think to put the Reader and us off, with telling us, *no true Divines ever questioned, whether Bishops were derived from the Apostles or no, but what kind of Bishops they were*; Wee know what kinde of Bishops the *Remonstrant* pleads for, and of them he said, *by the joynt confession of all Reformed Divines, they were derived from the Apostles*: prove this, or acknowledge your errour. It is this kind of Bishops you must prove hath *continued in the Christian World unto this age, without the contradiction of any one Congregation.* We tell you of *Scotland* without Bishops: you would put us off with *China* and *Brasile*, &c. but are they parts of the Christian World, as *Scotland* is? You never meant that every place through the whole World *hath had a continued line of Bishops ever since the Apostles*, we thought you had; for we are sure it is the assertion of *Episcopall* men: else what is the meaning of Doctor *Halls semper* and *ubique*? and what is the meaning of that *irrefragable proposition*? *no man living, no History can shew any well allowed and setled Nationall Church in the whole Christian World, that hath been governed otherwise then by Bishops, in a meet and moderate imparity, ever since the times of Christ and his Apostles, unto this present age.* And what

Pag. 38. Bishop *Hall* saith expressly in *Episcopacie* by divine right, *p.* 29. that *Timothy* was a Diocesan *Bishop*, and *Ephesus* a Diocesan Church; it seems you dare not say so.

Episc. div. Right 2 *part. p.* 113.

means

means that other expreſsion? *Turne over all Hiſtories, ſeeke the records of all times and places, if ever it can be ſhown, that any Orthodox Church in the whole Chriſtian world, ſince the time of Chriſt, and his Apoſtles, was governed otherwiſe then by a Biſhop, Superiour to his Clergie (unleſſe perhops during the time of ſome perſecution, or ſhort interregnum) Let me forfeit my part of the cauſe.* The inſtances brought to prove the falſneſſe of that Aſſertion, that *Epiſcopacie had never met with contradiction in any Chriſtian Congregation*, The one hee turns off with the evaſion of a perſonall quarrell; whereas the Hiſtories tels us it was an ancient cuſtome; and adds an odious Marginall ill becomming his ſo deeply proteſted loyalty to his *Sovereigne*, as if it were no leſſe crime to offer an affront to a Prelate, then to the King. The other inſtances of the Reformed Churches, he puts off with this ſhift: that *if wee did not wilfully ſhut our eyes, we might ſee he limited his time unto this preſent age.* Good Sir, bethink you, take up your *Remonſtrance*, read your own words, Mark the Parentheſis. *Epiſcopall Government derives it ſelf from the times of the Apoſtles without any interruption (without the contradiction of any one Congregation in the Chriſtian World) to this preſent age.* The limitation of time here, hath reference to the *continuance* of *Epiſcopacie*, not the contradiction of *Epiſcopacie*, that's hedged in with your parentheſis, which excludes your limitation. Juſt ſuch another is your *next*, having ſaid, *Epiſcopall Goverment continued in this Iland ever ſince the plantation of the Goſpel, without contradiction*; and being here taken in the manner, to ſalve your credit, you would here alter your words and ſence, and make it, that *it cannot be contradicted, that the forme of this Govern-*

Epiſc. div. Right part. 2. p. 110, 111.

Pag. 39.

Pag. 39.

Pag. 40.

ment hath continued in the Iſland ever ſince the firſt plantation of the Goſpel; pray review your words, and ſee how well they admit this ſenſe. *Were this Ordinance meerly humane, and Eccleſiaſticall, if there could no more be ſaid for it, but that it is exceeding antient, of more then fifteen hundred yeares ſtanding, and that it hath continued in this Iſland ſince the firſt Plantation of the Goſpel, to this preſent day, without contradiction.* You would make the ſenſe to goe thus, this propoſition is true without contradiction, that Epiſcopall Government hath continued in this Iſland: we ſay the ſenſe muſt be thus, that this Government hath continued without contradiction, or hath received no contradiction, during all the time it hath continued, untill this preſent day.

If any impartiall Reader would not take the words in that ſence we did, rather then in the ſence you have drawn them to, let us be counted *ſlanderers*. But in excuſing the laſt miſtake, he would be a little more ſerious. The *Remonſtrant* had ſaid; *Except all Hiſtories, all Authors faile us, nothing can be more certain then this truth.* Pag. 41. Wee cry out here of ſuch a ſhameleſneſſe, as dares equall this opinion of his of *Epiſcopall Government*, to an *Article* of our *Creed*. This he doth ſeriouſly deny, profeſsing he ſpake it only *as an ordinary phraſe in hourly diſcourſe*; and did *Hee* ſo too, that in *Epiſcopacie by divine Righ*, *Part. 2. pag. 47.* ſaith, *That for his part, hee is ſo confident of the divine inſtitution of the Majoritie of Biſhops above Presbyters, that hee dare boldly ſay, there are weighty points of Faith, which have not ſo ſtrong evidence in Scripture.* And the ſame Author in the ſame place profeſſeth, *that men may with much better colour cavill at thoſe bleſſed Ordinances of God*, viz. (*conſecration and diſtribution*

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of the holy Euchariſt, and baptizing of Infants) then quarrell at the divine inſtitution of Biſhops. God give the man leſſe confidence, or more truth: is not this to equalize this fancie to an *Article of the Creed?* Wee would not have caſt away ſo much time and paper upon this worthleſſe buſineſſe, but onely to cleer our ſelves from that *uncharitableneſſe, falſhood, lying,* and *ſlandring*, wherewith the *Remonſtrant* here beſpatters us. It is in his power to ſave himſelfe and us this ungratefull labour, if hee will give leſſe ſcope to his luxuriant pen, ſpeak more cautiouſly, let his words be more in weight, and leſſe in number.

SECT. IV.

IN the next Section, the *Remonſtrant* according to his *Rhetorick*, ſaith, *Now I hope, they will ſtrike*; it is a Trope, *ſperare pro timere.* He had pleaded for the eſtabliſhment of *Epiſcopacie, the long continuance of it in the world, and in this Iſland*: this we called *Argumentum galeatum*, quoting *Hierom* for that Epithite, for which his great learning ſcoffs us. Well, wee muſt put it up; an argument, or if you will an *Almanack*, (for it is growing out of date apace) and *calculated for the Meridian of Epiſcopacie*, &c. meaning the argument, though applyed to Epiſcopacie, might ſerve for any other Right, Cuſtome, Order, Religion, that might plead antiquity, which hee denies not, but plainly grants, ſaying, it is *calculated for whatſoever Government*; *if ſo long* Pag. 42.

long time have given it peaceable poſſeſſion, in ſo much, that could the Presbytery plead ſo long continuance, hee ſhould never yield his vote to alter it. No, ſhould not? to bring in that *Epiſcopall Government* which (ſaith the *Remonſtrant*) hath ſuch a *divine inſtitution, as not only warrants it, where it is, but requires it where it may be had.* How can theſe things conſiſt? Surely if your grounds for the *Divine Right* of *Epiſcopacie* be *Convictive* and *Irrefragable*, you muſt renounce that Government which is meerly humane, and Eccleſiaſticall, be the *Antiquity* of it never ſo *venerable*, if it ſtand in Competition with that which may plead a *jus divinum.*

To divert that which he ſaw would overthrow this plea, intitling the *Pope* to as much ſtrength in this argument as the *Biſhops*, he will needs add this: *That long continuance may challenge an immunity from thoughts of alteration, unleſſe where the ground of the change is fully Convictive and Irrefragable.* But firſt, Sir, you muſt not make a limitation in your concluſion, above what was in your premiſes; but ſince you are at a dead lift, wee will take it in, and yet tell you, that this helps you no more, then the *Pope* ſtill: if he may judge, hee will ſay there is no reaſon for his abolition: may others judge, the ground is fully *Convictive* and *Irrefragable.* The *Biſhops* being Judges, and the *Remonſtrant* they determine; no reaſon in the world for the change of *Epiſcopacie*; but what if others that muſt be Judges in this controverſie ſee grounds *Irrefragable*, and *Convictive*: where's your argument from the long ſtanding of *Epiſcopacie*? The other things which hee refers to their more proper place we ſhall expect there. Onely for his confident challenge he makes to us, *to name any*

man

man in this Nation that hath contradicted Epiſcopacie *till this preſent age.* We muſt put him in remembrance, that in his *Remonſtrance* his words were *unto this preſent day.* Which unleſſe hee will have recourſe to his Trope, is more then this Age, if by this age hee mean this laſt Century: but let it be this age, we can produce inſtances of ſome (and that long before this Age) in this Kingdome that have contradicted *Epiſcopacie*; and our inſtances ſhall not be mean. Pag. 44.

That bleſſed man *Wickliffe* ages ago did judge there ought onely to be two Orders of Miniſters, and who theſe be hee expreſſeth in the following words, *viz. Presbyters* and *Deacons*, if there be but two Orders of Miniſters in the Church *Presbyters* and *Deacons*, then where is your Sacred Order of *Epiſcopacie?* And if *Wickliffe* deny the being of that Order, doth hee not contradict it? In the following page he ſaith, *Pauli, &c. That in the time of* Paul, *two diſtinct Orders of Clergie men were ſufficient, Prieſts and Deacons: Neither was there in the time of the Apoſtles any diſtinction of Popes, Patriarchs, Archbiſhops; it was enough that there were Preſbyters and Deacons.* *Catalog. Teſt. verit. Tom 2. Tantum duos ordines ministrorum esse decrevit judicavit, viz. Presbyteros & Diaconos.*

So, there is one in this Nation, who before this age contradicts *Epiſcopacie.* *Walſ. Hiſt. Ang. Rich. 2. p. 205.*

Of him alſo *Waljingham* ſaith, That *this was one of* Wickliffs *errours, that every Prieſt rightly ordained, hath ſufficient power to adminiſter all Sacraments* (and conſequently Orders and Penance) for they were then eſteemed Sacraments.

Conſonant to this of *Wickliffe*, was the judgment of *John Lambert*, who in his anſwer to Articles objected againſt him ſaith, thus, *As touching Prieſthood in the Primi-* *Fox Story of.*

Primitive Church; when vertue bare (as Ancient Doctors doe deem, and Scripture in mine opinion recordeth the ſame) moſt room, there were no more officers in the Churches of God then Biſhops and Deacons, that is Miniſters, as witneſſes, beſides Scripture, Hierome *full apertly in his Commentaries upon the Epiſtles of* Paul. Though theſe were but ſingle men, yet they were Martyrs, therefore wee hope their words will beare ſome weight. Wee could tell you further that *Richardus de media Villa in 4. Sent. Diſt. 24. quæſt. 2. Non ordo qui eſt Sacramentum, ſed potius quædam ordinis dignitas Epiſcopatus dicendus eſt*: Epiſcopacie is not to be called order, but a kind of a dignity of an order.

Gual. Tol. T. 2. *Guil. Occam Anno* 1330 *Quod Sacerdotes omnes cujuſcunq; gradus exiſtant, ſunt æqualis autoritatis, poteſtatis, & juriſdictionis inſtitutione Chriſti: ſed* Cæſaris *inſtitutione Papam eſſe Superiorem, qui etiam poteſt hoc revocare.* That all Prieſts of whatſoever degree they be, are of equall authority, power, and juriſdiction, by the inſtitution of Chriſt: but by *Cæſars* inſtitution the Pope is the Superiour, who may alſo recall this.

We could tell you further of one *Gualter Mapes*, a man whom Hiſtory records famous for Learning, who flouriſht in the yeere 1210, that wrote many books: among the reſt, one called *A Complaint againſt Biſhops.* Another againſt the Pope and his Court. Another to the wicked Prelats. In which he cals the Pope *Plutonem & Aſinum*, Prelats, *Animalia bruta, & ſtercora*: Whether this man did contradict Epiſcopacie or no? let themſelves judge. But we are ſure, if any man a few yeers agoe ſhould have ſo written or ſpoken, it had been a crime next *Læſæ Majeſtatis*: we could

Silveſt. Giral. in ſpecu Eccleſ. li 3. c 16. & 14. Pal. cent. 3. c. 63.

could tell them of many more, but tho *Remonſtrant* deſired but to name any one, we hope we ſhall indifferently well ſatisfie his deſire, by that time we have mentioned one more, *Robert Longland*, a Scholer of *Wickliffs*, who put forth a Book in Engliſh, called the *Ploughmans Dream*, which ends thus,

God ſave the King and ſpeed the plough,
And ſend the Prelates care enough,
Enough, enough, enough, enough.

If ſingle inſtances will not ſerve the turn, wee can give inſtance of a combination of learned and godly men in *Oxford*; who being called in queſtion before the King, and the Biſhops of the Kingdome, were condemned to be ſtigmatized and baniſhed the Kingdome (the fatall puniſhment of the Adverſaries of Epiſcopicie) for ſaying that the Church of *Rome* was the Whore of *Babylon*, the barren fig-tree that God had curſed, and for ſaying, *non obediendum eſſe Papæ & Epiſcopis*, that neither Pope nor Biſhops are to be obeyed. *Math. Pariſ. l. 4. Anno 962.*

If this be not enough, wee can produce the combinati on of the whole Kingdome, *Anno* 1537 (ſomewhat above an age ago) out of a Book called, *The inſtitution of a Chriſtian Man*, made by the whole Clergie in their Provinciall Synod, ſet forth by the authoritie of the *Kings Majeſty*, and approved by the whole Parliament, and commanded to be preach't to the whole Kingdome, wherein ſpeaking of the *Sacrament of Orders*, it is ſaid expreſly, that although the Fathers of the ſucceeding Church after the Apoſtles, inſtitu-

ted certain inferiour degrees of Miniſtery, yet the truth is, that in the New Teſtament, there is no mention made of any other degrees or diſtinction in Orders, but onely of Deacons or Miniſters, and Presbyters or Biſhops, and throughout the whole diſcourſe makes Presbyters & Biſhops the ſame: from whence it is evident, that in that age the whole Clergy knew not any difference made by the Scriptures between Preſbyters and Biſhops, and by this time (we hope) you have more then one in this Kingdome, who have contradicted your Epiſcopacie before this age. And if we ſhould expatiate beyond the bounds of this Kingdome, wee might with eaſe produce, not onely teſtimonies of Schoolmen but of others, who acknowledge but two Orders in the Miniſtery; but ſeeing you required onely home-born witneſſes weell trouble you with no other: and intreat you to make much of them. Onely we ſhall intreat the Reader to view, to his abundant ſatisfaction, Doctor *Reinolds* his Epiſtle to Sir *Francis Knowls*, who ſhews out of *Chryſoſtome Hierom, Ambroſe, Auguſtine, Theod. Primaſius, Sedulius, Theophilact*, that Biſhops and Presbyters are all one in Scripture, and that *Aerius* could be no more juſtly condemned for hereſie, for holding Biſhops and Preſbyters to be all one, then all thoſe Fathers with whom agree (ſaith he) *Oecumenius*, and *Anſelme* Archbiſhop of *Canterbury*, and another *Anſelme*, and *Gregory*, and *Gratian*: and affirms, that it was once enrolled in the Canon Law for ſound and Catholike doctrine, and thereupon taught by learned men, he adds further that it is unlikely that *Anſelme* ſhould have beene Canonized for a Saint by the Pope of *Rome*, and the o-

Quod in nouo Teſtamento aliis nomine tribuatur ſed eiſdem præditis, ac diſtinctionum in Ordinibus, ſed tantum Diaconorum vel Miniſtrorum & Presbyterorum ſeu Epiſcoporum.

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ther *Anſelme* and *Gregory* ſo eſteemed in the Popes Library, that *Gratians* Works ſhould be allowed ſo long time by ſo many Popes for the golden fountain of the Canon law, if they had taught that for ſound doctrine, which by the whole Church in her moſt flouriſhing time was condemned for hereſie, and concludes that they who have laboured about the Reformation of the Church, theſe five hundred yeeres (of whom he names abundance) have taught that all Paſtors be they intitulated Biſhops or Prieſts have equall authority and power by the Word of God, and by this the Reader may know Doctor *Reinolds* his judgment concerning Epiſcopacie.

There is one thing more belongs to this Section, as to the proper ſeat, and that is the eſtabliſhment which he ſeeks to Epiſcopacie frō the laws of the Kingdom, to which we having anſwered, that Laws are repealable, the Parliament having a Nomotheticall power, He anſwers *though laws are repealable, yet fundamentall laws are not ſubject to alteration upon perſonall abuſes*: Secondly, that *he ſpeaks not againſt an impoſſibility, but an eaſineſſe of change, which our guiltineſſe would willingly overlook.* Pag. 45.

But conſider, we beſeech you, how fitly is Epiſcopal Government made a piece of the fundamentall Laws of the Kingdome? How did the Kingdome then once ſtand without Biſhops, as in the very page, you had now to anſwer, you might have ſeen once it did? For doth not the Marginall tell you from Sir *Edward Coke*, or rather from an Act reported by him *in the 23 yeere of* Edward *the firſt, that the holy Church was founded in the ſtate of Prelacie, within the Realme of* England, *by the*

King and his progenitors, which *your quicksighted will needs overlooke*, for feare you should see that there was a King of this Realme of *England*, before there was a *Prelacie*. And how then is Episcopacie one of the fundamentals of the Kingdome? And whereas you say you spake onely against an easinesse of change, read your words in the eighteenth page of your Remonstrance, *A man would thinke it were plea enough to challenge a reverend respect, and an immunitie from all thoughts of alteration*: is this to speake against an easinesse, or rather against a possibility of change? For your conclusion, *that things indifferent or good, having by continuance and generall approbation beene well rooted in Church and State, may not upon light grounds be pulled up*, Good Sir, never trouble your selfe about such an indifferent thing, as *Episcopacie* is. Never feare, but if *Episcopacie* be rooted up, it will be done by such hands as will not doe it upon light grounds.

SECT. V.

THey that would defend the Divine right of *Episcopacie*, derive the pedigree of it from no lesse then *Apostolicall, and in that right, divine institution*; so did this *Remonstrant*. This we laboured in this Section to disprove, and shew, that it might be said of our Bishops, as of those men, *Ezra* 62. *These men sought their Register among those that were reckoned by Genealogie, but they were not found: therefore were they as polluted put from*

from the Prieſthood. For the Biſhops, whoſe pedigree is derived from the Apoſtles, were no others then Presbyters: this we evinced by foure *mediums* out of Scripture, but inſiſted onely upon two, the identitie of their name and office.

Before wee come to the *Remonſtrants* anſwer, wee will minde the Reader of what the *Remonſtrant* ſaith, *That we have a better faculty at gathering then at ſtrewing:* Pag. 128. which if we have, we ſhall here make good uſe of our faculty, in gathering the choice flowers which himſelf hath ſcattered; yielding unto us the mayn Scripture grounds whereby the Patrons of Epiſcopacie have endevoured to uphold their cauſe. For himſelfe confeſſeth the Biſhops cauſe to be bad, if it ſtand not by divine Right, and compares the leaving of divine right, and *ſupporting themſelves by the indulgence and munificence of religious Princes*, unto the evill condition of ſuch men, *who when God hath withdrawn himſelfe, make fleſh their arme.* And whether himſelfe hath not ſurrendred up this divine right, judge by that which followeth. Our main argument was, That Biſhops and Presbyters in the originall authority of Scripture were the ſame. Hee anſwers in the name of himſelfe and his Party, *This is in expreſſe terms granted by us.* We argue it further, That we never find in Scripture any other orders of Miniſtery but Biſhops and Deacons. He anſwers, *Brethren, you might have ſpared to tell mee that which I have told you before*, And adds, That when wee alleage *the Apoſtles writings*, for the identity of Biſhops and Presbyters, *we oppoſe not his aſſertion*, becauſe he ſpeaks of *the monuments of immediate ſucceſſion to the Apoſtolike times*, but

Pag. 125. The Author of *Epiſc. by divine Right*, affirmes *the ſame part 2.* pag. 49.

Pag. 47.

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we

we of the writings of the Apoſtles. And for the two other arguments drawn from the identitie of the qualifications of Biſhops and Presbyters for their Office, and Ordination to their office, hee anſwers *Ne vidquidem.* And yet notwithſtanding, that the Reader may not perceive how the Remonſtrant betrayes his own cauſe, he deals like the fiſh *Sepia*, and caſteth out a great deal of black inke before the eyes of the Reader, that ſo hee may eſcape without obſervation. But wee will trace him and finde him out, where hee thinks himſelfe moſt ſecure. For firſt, he falſly quotes our anſwer. Whereas wee ſay, That in originall authority Biſhops & Presbyters are the ſame, he tels us, we ſay, That *Biſhops and Presbyters went originally for the ſame*, That is, ſaith he, *There was at firſt a plain identity in their denomination.* Which two anſwers differ, *Immane quantum*! And yet howſoever this very identity of denomination in Scripture is of no ſmall conſequence, what ever the Remonſtrant makes of it.

For the proper ends of Names being to diſtinguiſh things, according to the difference of their natures, and the ſupream wiſdome of God being the impoſer of theſe names, who could neither be ignorant of the nature of theſe offices, nor miſtake the proper end of the impoſition of names, nor want variety to expreſſe himſelfe, the argument taken from the conſtant identity of denomination, is not ſo contemptible as the Remonſtrant pretends. Eſpecially conſidering that all the texts brought to prove the identity of names prove as intrinſecally, the identity of Offices, which we did cleerly manifeſt, by that text, *Titus* 1.5,6,7. Where the Apoſtle requiring

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Presbyters to be thus and thus qualified, renders the reaſon, becauſe Biſhops muſt be ſo. Which argument would no ways evince what the Apoſtle intended, if there were onely an idenditie of names, and not alſo of offices and qualifications. When the names are the ſame, and the Offices diſtinct, who but one that cares not what hee affirmes, would infer the ſame offices as a conſequent from the identity of their names? Who would ſay that the properties of the *Conſtellation* called *Canis* ought to be the ſame with the bruit creature ſo called, becauſe they have both one name? And this we deſire the Reader to take the more notice of, becauſe the *Remonſtrant* paſſeth it over in ſilence.

Secondly, the Remonſtrant ſeemes to recant that which he had before granted, & *tels us that though in the* Pag 48
Apoſtolike Epiſtles there be no nominal diſtinction of the titles, yet here is a reall diſtinction and ſpecification of the duties, as we ſhall ſee in due place. But this place is in *Vtopia*, and wee ſhall finde it *paulò poſt finem*, for wee finde it no where in this book; but we hope in due place faithfully to performe the contrary to what hee hath deludingly promiſed, and alſo to ſhew how theſe words of his doe contradict what himſelfe ſaith in other places of his book.

The teſtimonies brought out of antiquities, to ſhew that the names of Biſhops and Presbyters were uſed ἀδιαφόρως, hee calls *trifling*, and challengeth us to *name any one of his Writers that hath ſtood up in the cauſe of Epiſcopacy that hath not granted and proclaimed this which we contend for.* Wee anſwer firſt, the better is our cauſe, when our adverſaries are forced to grant us thus much. Se-

Secondly, the Authours we alleage, doe as well hold the offices of Biſhops and Presbyters, to be uſed in Scripture ἀδιαφόρως, as well as the names.

Thirdly, though we cannot name the man, yet hee who names himſelfe the *humble Remonſtrant*, in the 96 page of his *Defence*, doth impropriate the name ἐπισκόπες, *Acts* 20. to *Biſhops* in an imparity diſtinct from meere Presbyters, ſaying, *If they were indeed Biſhops, and not mere Presbyters as the word it ſelfe imports*, &c. And wee thinke you ſhould know the name of this man.

We mentioned *Anicetus*, *Pius*, *Higinus*, *Teleſphorus*, under the denomination of *Presbyters*. You Anſwer *we could not have brought a ſtronger argument againſt our ſelves*. Why? They are called *Presbyters* as well as *Biſhops*. *Ergo*, the names are uſed indifferently. Doth it not fully prove as much as we intended? But *they are famouſly known* (ſay you) *to have been in a height of elevation above Presbyters*.

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It is yet to be proved they were ſo: yet how ever, no ſuch elevation as did advance them into an order above Presbyterie.

For *Irenæus* ſpeaking of the Succeſſors to the *Apoſtles* faith, *Cum Presbyterio ordine ſermonem ſanum & converſationem ſine offenſâ præſtant, ad informationem & correctionem reliquorum*, And our *Remonſtrant* granting an identitie of names, and yet thinking to maintain a diſtinction of offices out of *Irenæus*, comes neerer to the ſence of the Popiſh Commentator *Feuardentius*, then of the orthodox Father *Irenæus*.

Irenæus lib. 4. cap. 44.

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To *Cyprian* whom the *Presbyters* called *frater*, Hee replyes *that though the Presbyters were ſo familiar with him*

as

as to call him brother, yet he did never ſo condiſcend to them as to call them Biſhops, but ſtifly maintains the eminencie of his ſuperiority, and is ſometimes honoured with the ſtile of Beatiſſimus Papa. To all which wee anſwer, firſt, that as the Presbyters call *Cyprian* brother, ſo he cals them *Brethren, Colleagues, Fellow-Presbyters*, &c. And *Auguſtine* a Biſhop, writing to *Hierom* a Presbyter, diſdains not to write in this ſtile, *Domino dilectiſſimo, & in Chriſti viſceribus honorando, ſancto fratri & Compresbytero Hieronymo.* So to *Præſidius, Domino beatiſſimo & merito venerando fratri Conſacerdoti Præſidio*: Yet was *Præſidius* but a Deacon as *Hierome* ſaith. For *Cyprians* maintaining his *Superiority* ſtifly, wee are ſure he never maintained it ſo ſtifly as this *Remonſtrant* and our *Biſhops* doe: for he (as we fully ſhewed in our Anſwer) never maintained any ſole ſuperiour power, but diſclaimed it wholly, yet this is the thing our *Biſhops* contend for, as you may read, *Epiſcopacie by Divine Right, part. 2 pag. 16.*

Ep. 19.

Ep. 16.

Anſw. p. 38.

As for the glorious Title of *Beatiſſimus Papa Cyprianus*, we tell you, in that age, it was a title common to Presbyters as well as Biſhops, as appeares *ex Bibliotheca Patrum, Primum, ſingulos habent Papas, ſic enim vocant Presbyteros vel Curiones, in ſingulis Parochiis, cum uno Diacono.* It is therefore but a meere falſe ſuppoſition of the *Remonſtrant*, that the title *Papa* was never given to a meer Presbyter. And we hope the name *Papa* is as great, and *Rome* will ſay as incommunicable, as the *Remonſtrant* would make the name *Epiſcopus*, out of *Cyprian.*

Bibl. Patr. Tom. 15. 170. de Clericis attribuit Liturgica.

Pag. 49.

In the next Paragraph, the *Remonſtrant* leaving the identity of names, addreſſeth himſelf to the great queſtion

stion about the distinction of the Offices of Bishops and Presbyters. And here we demanded, and now demand againe, What these men, that maintaine the office of a Bishop distinct from a Presbyter, make the Bishops proper office? Is it to edifie the Church by Word and Sacraments, &c. Here saith the *Remonstrant*, *They fall somewhat unhappily upon the very words of the branded Heretike Aerius.* Good Reader, compare the expressions, and see whether they be the very words: but had we faln upon the very words, how can that man that hath said so often, the Liturgie is never the worse, *because the words of it are taken out of the* Roman Portuise, traduce either our persons or cause, for falling unhappily upon the words of *Aerius*? But it seems he is very willing to take all advantages, to involve us in the crime of Heresie; For in this, and severall other passages, hee chargeth us with being the Disciples of that *frantick Heretike Aerius*, which makes us almost suspect, that great deserving Champion of Episcopacy, *Franciscus à Sancta Clara*, had a hand in this Remonstrance, who hath driven the *Divine right of Episcopacie* so high, as to charge all with heresie that deny it.

Pag. 49.

So said Smectym. before.

Pag. 24.

Fran. Sancta Clara. Apol. Epis. pag. 67. 68.

But how ever, the Remonstrant should have done well, to have given better satisfaction to our tenth Quere concerning *Aerius*, and taken away what wee spake, before hee cry out against him as *a stigmatized Heretike.* But if hee scorn to answer us, we would intreat him to lend *Bellarmine* a lift in answering the famous Doctor *Whitakers*, *Who* sayes, *I answer*, Aerius *was not accounted by all for an heretike:* Epiphanius *indeed, and* Augustine *following him, reckon him among the heretikes,*

whit. contr. 2. Quæst. 5.

tikes, but if he held nothing beſides thoſe things, he was not an heretike, for the Scriptures and Fathers themſelves confirme all theſe: and Theodoret *in his booke of the Fables of the* Jews, *doth not ranke him among heretikes, nor the Eccleſiaſtical hiſtory, but rather* Euſtathius *that did oppoſe him*, &c.

If your greatneſſe will not ſtoop to anſwer a ſingle Doctor, we will ſubjoyn a ſecond, Learned Doctour *Willet Contr. Gen.* 5. *Quæſt.* 3. and a third, *Chemnitius in Exam. Concil. Trid. parte* 4. *de Orig. Jejunii*, and a fourth, *Springlius de hodiernis hæreſibus part.* 1. *l.* 3. *c.* 2. which have ſpoken as fully in the juſtification of *Aerius* his opinion, as ever your anſwerers did.

But what ſaith the Remonſtrant to this *Aerian* queſtion? *Brethren, God ſpeed you with your queſtion.* Sir, if you ſpeak this cordially, and ſeriouſly, wee are glad of your ingenuity, that though you have called us *Heretikes*, yet our *hereſie* is not ſo damnable, but you dare beſtow an *Ave* upon us. But if you ſpeak this ſcoffingly, as we are verie affraid you do, then we beſeech you in the feare of God, conſider how you will anſwer this taking of Gods Name in vain, before that great tribunall, to which you make ſuch bold appeals. 2 Iohn 10. 11.

The office wee diſtributed into adminiſtring, *Word* and *Sacraments*, *Orders* and *Diſcipline*. For the firſt, adminiſtring the *Word* and *Sacraments*, this the *Remonſtrant* grants *in common to Biſhops and Presbyters without any difference but what our diſtance makes*: Which exception wee underſtand not, unleſſe your meaning be that Biſhops may preach as often, and as ſeldome as they pleaſe: and wee muſt preach no oftner then they give us leave. Pag. 50

The *quarrell* as he makes it (we called it *controverſie*)

lies eſpecially in the power of *Ordination* and *Juriſdiction*; which ſay wee by divine Authoritie is common to all *Presbyters*, which yet our Biſhops have impropriated to themſelves. To prove that the power of Ordination was in the hands of Presbyters, wee produced the 1 *Tim.* 4.14. to this he anſwers nothing of his own: onely tels us in an *Hyperbole*, *it hath received anſwer*, μυερμυελιαν, and he gives but one, and that borrowed too from *Calvine*, who takes *Presbyterium* of the office, not of the perſons. Wherein ſaith the *Remonſtrant he follows the judgment of* Hierome, Primaſius, Anſelme, Haymo, Lyranus, Eraſmus, and others, as Biſhop *Downham* hath ſhewed. Wee doe believe that this is borrowed of Biſhop *Downham*, for had he conſulted with thoſe Authours, hee might eaſily have ſeen how little they favour that expoſition. For what ſaith *Hierome*, whom *Primaſius* follows in his very words? *Prophetiæ gratiam habebat cum ordinatione Epiſcopatus.* Doth this prove that *Presbyterium* is there the name of the office? If ſo? You muſt grant *Epiſcopatie* and *Presbyterie* to be the ſame office, which is the verie queſtion. But wee would faine know, why *cum ordinatione Presbyterii* or *Epiſcopatus* ſhould bee underſtood rather of the office, then of the perſon: when, (in proprietie of phraſe) if they had meant it of the office they would rather have ſaid *ordinatio ad Epiſcopatum*, then *Epiſcopatus*. For *Anſelme*, what ſaith hee? *Impoſitionem manuum eam dicit, quæ in ordinatione ejus facta eſt, quæ manuum impoſitio fuit presbyterii, quia per hanc impoſitionem accepit presbyterium, id eſt, Epiſcopatum, vel hæc impoſitio manuum fuit presbyterii, qui Latinis dicitur Senior, quia ipſe Apoſtolus, qui juxta hunc ſenſum presby-*

Pag. 51.

ter.

ter intelligitur, impoſuit manus ſuas capiti ejus dum illum conſecraret Epiſcopum. The comment is a ſufficient confutation of it ſelfe, for the firſt expoſition wracks the text with a violent and unuſuall *hyperbaton.* And therefore hee recedes from that, and falls upon a ſecond, *Presbyterii qui dicitur Senior, quia Apoſtolus ipſe, &c.*

Now what an unlikely expoſition is this? What Authour can theſe followers of *Anſelme* produce, wherein *Preſbyterium* is called *Senior.* For thoſe other, *Lira, Haymo,* and *Eraſmus,* we will oppoſe to them the Fathers of the *Greek* Church, who are likely to know beſt the genuine ſence of the *Greek* Text.

The ſame Doctor *Downham* (from whom the *defendant* hath borrowed theſe interpretations) tels him that *Chryſoſtome, Theodoret,* and other *Greek* Fathers underſtand it of the perſons, and not of the office.

As for learned *Calvin,* in his Inſtitutions we grant he underſtands it of the office, yet in his Comments (wherein wee may more juſtly expect the full ſenſe of the Text) he compares theſe two interpretations together, and let any Reader judge, which he prefers, *Preſbyterium qui hic Collectivum Nomen eſſe putant pro Collegio Preſbyterorum poſitum,* RECTE SENTIUNT MEO JUDICIO: *Tametſi omnibus expenſis, diverſum ſenſum non malè quadrare fateor, ut ſit nomen officii, Ceremoniam pro ipſo actu ordinationis poſuit. Itaque ſenſus,* Timotheum *cum prophetarum voce aſcitus fuit in Miniſterium, & deinde ſolemni ritu ordinatus, ſimul gratiâ Spiritus Sancti inſtructum fuiſſe ad functionem ſuam exequendam.* Now which ſence doth *Calvin* preferre? Of that which we give, hee ſpeaks poſitively, *Recte ſentiunt.* Of the other, he onely ſaith, *Non malè quadrat.*

And

And that this Text must needs be understood of the persons ordaining, and not of the office *Timothy* was ordained too, will appeare by these reasons.

For first, it cannot stand with the signification of the word τὸ πρεσβυτέριον: The office or dignitie (as learned Criticks observe) is rather called πρεσβυτερότης then πρεσβυτέριον. Nor can it well stand with the sence and construction of the words τῆς πρεσβυτερίου What shall it be governed of? Would not any Grammarian refer it to τῆς ἐπιθέσεως τῶν χειρῶν, immediatly preceding, rather then to the word χαρίσματος, from which it is so farre dis-joyned. The words in the *Greek* lye thus. *Neglect not the gift that is in thee, which was given thee by prophecie and the laying on of the hands of the Presbytery.* Now according to the sence the *Remonstrant* strives for, it is thus. *Neglect not the gift of the office of the Presbytery, which was given thee by the laying on of hands.* Bishop *Downham* himselfe, without the bold foysting in (to use the Remonstrants words) of a Parenthesis into the Text, cannot make this interpretation good.

We thought we had sufficiently proved this interpretation in our answer, by producing all the Texts in the new Testament, in which the word πρεσβυτέριον is used, and shewing that in them it signifies the *persons*, and not the *office*, and severall Texts out of *Hierom*, *Ignatius*, & *Concil. Ancyr.* to the same purpose. The Fathers and Councels hee is willing to passe by in silence. The Scripture hee pecks at, and tels us *wee doe meerly delude the Reader*; *For there it is meant of Elders of the people not of the Church* Good Sir, do not you delude your self, & your reader too out of a desire to traduce us.

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us. Be they Elders of the people or of the Church, it is ſufficient to prove that πρεσβυτεριον ſignifies not the office of *Preſbyterie*, but the perſons in that office. And this alſo may anſwer that objection, which he makes from the 2 *Tim.* 1. 6. For though we grant indeed Maſter *Calvin* was more skilled in the harmony *then our ſelves*, (the *Remonſtrant* might have let it paſſe ſo without putting it among his *Errata*, turning it to *themſelves*) yet wee muſt crave leave herein to diſſent from Maſter *Calvin*, as well as *Beza*, *Cameron*, *Chameir*, and others ſince him have done before us.

And let not the *Remonſtrant* call it *boldnes* in us, to ſay that power of Ordination is communicated to Preſbyters, becauſe *Hierome* and *Concil. Aquiſgr.* ſtill except Ordination, we muſt rather marvell at his boldneſſe in putting that upon us which we ſpake not: wee ſay indeed, *pag.* 24. of our anſwer, it was in the hands of Presbyters. The Remonſtrant would have us ſay Communicated to Presbyters, that wee might ſeeme to acknowledge the power of Ordination to be originally in Biſhops, and in Presbyters onely by derivation from them, which we never meant; and if we ever did uſe the word Communicated, it was onely to note a Community in that power, not a derivation of it: as for his authors which he alleages for ſole Ordination, let the Reader pleaſe to view our anſwer, *pag.* 37. 38. wherein hee may receive full ſatisfaction, and the rather becauſe the Remonſtrant paſſeth over it. The third part of that office which the Biſhops call theirs, is *ruling*. To prove this to belong to Presbyters as well as Biſhops, we cite *Heb.* 13. 17. Here the Remonſtrant cryes out, *Oh injurious imputation! do wee not give*

you

Pag. 53.

you the title of Rectores Ecclesiarum? And doe we not commit to you regimen Animarum? So then you grant this place is rightly both interpreted and applied; *but you give us*, say you, the title *of rectores Animarum, & regimen Animarum. You give us?* No, it is the Scripture gives it us: yet you would assume it to your selves, and perswade, that as the Pope communicates to his Bishops *partem solicitudinis*, so you to us Presbyters: but if the Scriptures gave us no more then you do, it would prove δῦο θεοὺς ἄθεον. You make your selves *the sole Pastors*, us *but the Curates*; *your selves, Chancellours, Officials, the sole Judges*, us but the executioners of your and their sentences, whether just or unjust.

This Text is brought by a late Writer for Episcopacy, to prove that as yet there were no bishops over Presbyters in the Church of the Apostles, And for this purpose he brings *Hierome* upon the same text, affirming the same thing.

The other Text 1 *Thes.* 5. 12. and those four things observed from thence for the confirming of this assertion, the *Remonstrant* passeth over: so hee doth our argument which was this, They which have the same *name*, the *same Ordination* to their office, the *same qualification* for their office, the *same work*, to feed the flock of God, to ordain Pastors and Elders, to rule and governe, they are one and the same. But such are Bishops and Presbyters. *ergo*. And thus deals hee also with the two quotations, the one of the Councell of *Aquisgra.* the other out of the writing of *Smalcald*; all which being to hard for the Remonstrant to evade, hee leaps over to a conclusion of such strange things, as hee never went about to prove in his Section.

SECT.

SECT. VI.

HAving from Scripture manifeſted the Identity of Biſhops and Presbyters in their originall inſtitution; we applied our ſelves in this ſection to finde out the authors and occaſion of this imparity which now appeares between them.

To expedite our ſelves from needleſſe controverſies, we laid downe three particulars, as conſented to by both ſides: Firſt, that the firſt and beſt antiquity uſed the names of Biſhops and Presbyters promiſcuouſly; this the Remonſtrant ſubſcribes to. Secondly, that in proceſſe of time ſome one was honoured with the name of Biſhop, the reſt were called Presbyters: this the Remonſtrant quarrels, and *deſires to know what was this proceſſe of time, chargeth us either with error or fraud, confidently defends this time had no proceſſe at all, but was in the very αὐτόπται of the living Apoſtles, and undertakes to make this good in the ſequell.* And how he doth that, you ſhall find in this very ſection page 59. where to that of *Hierom, The Presbyters governed the Church by their common Councel*, he anſwers, *So they did doubtleſſe altogether, till Epiſcopacy was ſetled, who dare deny it?* Page 55.

Here the Remonſtrant grants a proceſſe of time betweene the planting of the Church by the Apoſtles, and the ſetling of Epiſcopacy in the Churches. Shall we ſay now this is the Remonſtrants either errour or fraud, not to ſet downe how long it was before Epiſcopacy was ſetled in the Church? let him take heed another time how he charge men with error or fraud,

for affirming that which himſelfe cannot but give his Suffrag to.

The third thing agreed upon was, that this was not *nomen inane*, an idle title, but attended upon with ſome kind of imparity: the queſtion was digeſted into theſe tearmes. *Whether the impropriation of the name, and the imparity of the place and power of a Biſhop be of divine right?* The Remonſtrant for feare of miſtaking, deſires to explicate the tearmes of the queſtion, and therefore tels, how fetching the pedegree of *Epiſcopacy from Apoſtolicall (and therefore in that right divine inſtitution.)* he interprets himſelfe to underſtand *by divine right,*

Page 55. *not any expreſſe Law of God, requiring it as of abſolute neceſſity to the being of a Church, but an inſtitution of the Apoſtles inſpired by the holy Ghoſt, warranting it where it is, and requiring it where it may be had*; but, *Nihil infelicius Retorico definiente*: the Remonſtrant if he would avoyd miſtaking, or at leaſt would not ſay that he was miſtaken, ſhould have dealt a little more clearely and punctually in the ſtateing of the Queſtion.

For firſt he tels us, that it is an *inſtitution of the Apoſtles inſpired by the Holy ghoſt*: if the Remonſtrant be not

Def. p. 56. here miſtaken why doth he page 47. in expreſſe terms grant us, that in *originall authority of Scripture, Biſhops and Presbyters were originally the ſame.* For ſo were our words, not as the Remonſtrant reports them, *went for the ſame:* and why againe, when we tell him we never finde in Scripture theſe three orders, *Biſhops, Presbyters & Deacons* (we ſay not the names, but orders) why doth he grant that in the ſame page, and flie from the writings of the Apoſtles to the monuments of their immediate ſucceſſors? can we imagine that the Apoſtles did

by

by inſpiration from the holy Ghoſt, ordaine any thing in the Church of God as of perpetuall uſe; the record whereof is not found in ſacred Scripture, which was given by the ſame inſpiration to the ſame men; if we may imagine it, ſure we cannot beleeve it. And if it be an inſtitution of the Apoſtles inſpired by the holy Ghoſt, why muſt it be diſtinguiſhed from the expreſſe law of God? doth he make it but an evangelicall counſell; *not requiring it as neceſſary to the being of a Church*; ſure this is ſome opinion of a newer cut; for the laſt defendant of Epiſcopacy before this Remonſtrant ſaies thus, *The power of Ordination hath beene ever held ſo intrinſecall to Epiſcopacy, that I would faine ſee, where it can be ſhewed that any extremity of neceſſity was ever acknowledged a warrant ſufficient for others to ordaine.* So that in his judgement, where there is no Biſhop, there can be no lawfull ordination, let it be in the caſe of extreameſt neceſſity; and where no ordination, no miniſtery, and ſo conſequently no Word and Sacraments, and no Church: and how then in the judgement of theſe men is Epiſcopacy not required to the being of a Church?

Epiſcop. by divine right, part 2. p. 91.

And if *not requiring it to the being of a Church*, how then? *requiring it onely where it may be had:* what a ſtrange limitation is this? where is it that Epiſcopacy may not, muſt not be had, if it be an ordinance of Chriſt? where is it that the Churches of Chriſt may not have Word, Sacraments, Paſtors and Biſhops too, if they be his ordinance? It is true indeed, ſome there are that cannot have Lord Biſhops, pompous Biſhops, and once a Canon provides that they ſhould not be in little Villages, *Ne vileſceret honos Epiſcopatus*: but theſe

Can. Sardic. can. 6.

himſelfe acknowledgeth, are *but the acceſſaries* of Epiſcopacy by *the donations of Magnificent Princes*. But what is the meaning of this, *where it may be had?* what doth he meane, where it may be had with the favour of the Prince? then the Primitive Church had never had any. Or where it may be had with the willing ſubjection of the people? then Epiſcopacy ſhall be an ordinance, if the people will have it ſo. *Where it may be had*; what? with quiet and conveniency? then you make that which you call an ordinance of God ſubject to mans convenience. Or what? with poſſibility? requiring that where Epiſcopacy may be had poſſibly, it ſhould? what's this leſſe than a command? yet ſaith the Remonſtrant, here is no expreſſe law of God requiring it. Now we pray you review your worke, and ſee how well you have ſtated the queſtion.

To prove that Epiſcopacy was not a divine, but a humane inſtitution; we produced out of antiquity ſome places, that mention the occaſion and authors of Epiſcopall imparity, which are not (as the Remonſtrant abſurdly) *the onely countenance of our cauſe*.

Our firſt was, that knowne text of *Hierome* in the 1. *Titus*, out of which we collected five things, which the Remonſtrant ſummes up thus: *Firſt, that a Biſhop and a Presbyter are originally one. Secondly, that the imparity was grounded upon Eccleſiaſticall cuſtome. That before this priority, the Church was governed by the common Councell of Presbyters, and that Biſhops ought ſtill ſo to governe. And laſtly, that the occaſion of this imparity was the diviſion, which through the divels inſtinct fell among Chriſtians: this the Remonſtrant cals the ſumme of our collection.* But if his Arithmeticke be no honeſter then thus, he ſhall

Page 56.

ſumme

ſumme no ſummes for us; for he leaves out one Collection which is indeed principally conſidera le, *That this was not Hieromes owne opinion, but the opinion of the ſcriptures.* This would have ſtopt the mouth of his *ſatis imperitè.* Wel what ſaies the Remonſtrant? *You look now that I ſhould tell you the booke is of uncertaine credit.* No indeed ſir, we looked for no ſuch matter; becauſe we know that booke is approved by men both of as great learning and of as little affection to *Hieromes* opinion as the Remonſtrant is, though his leſſer commentaries on the epiſtles be queſtioned. *Or elſe you look, that I ſhould tell you Hierome was a Presbyter, and not without ſome touch of envy to that higher dignity which he miſſed.* Truely ſir, this we looked for, and the rather becauſe Doct. *Hall* in his *Epiſcopacy by Divine right, part* 2. *page* 122. ſaith, that as *he was naturally a waſpiſh, & a hot good man, ſo being now vexed with ſome croſſe proceedings, as he thought, with John of Jeruſalem, he flew out, &c.* but what a ſlender anſwer is this; *Hierome* was a Presbyter, what then? *Hierome* ſaith nothing here, but what he ſaith from Scripture; and is Scripture the leſſe Scripture becauſe produced by a Presbyter? *Hierome* was a Presbyter, and pleads for his owne order; doth that make his argument the leſſe creditable? the author of *Epiſcopacy by Divine right* was a Biſhop; is it ſufficient confutation of that booke to ſay hee was a Biſhop that made it, he muſt plead for his own honour and order? *Or you looke, ſay you, that I ſhould tell you that wiſer men then your ſelves have cenſured him in this point of Arrianiſme.* No indeed, for feare you ſhould thereby comfort us againſt the ſame cenſure paſt ſo often upon our ſelves. If *Hierome* ſuffer under the name of

Bellar. de Script. Eccleſ.

Aerian, no wonder we doe: but if wiſer men than we have condemned him for Aerianiſme, wiſer men then the Remonſtant have quitted him of that crime.

But the Remonſtrant thinkes to decline theſe common waies, and ſet *Hierome* to anſwer *Hierome*; which yet is no more then *Bellarmine* did before him; and and puts us in mind that the ſame father paſſes a *ſatis imperitè* upon the ſame opinion in the Biſhop of Hieruſalem; but *a ſatis imperitè* doth not condemne the opinion, but the man; for it may be truth which a man ſpeakes, though he ſpeakes it *imperitè*: yet to make ſure worke the *Remonſtrant will ſet Hierome to anſwer himſelfe: what ſaith Hierome? at firſt ſaith he, Biſhops and Presbyters had but one title:* No, *Hierome* ſaid not ſo, nor did we. *Idem eſt ergo Presbyter qui Epiſcopus:* How doth the Remonſtrant conſtrue this? Is this in Engliſh, a Biſhop and a Presbyter is the ſame: or is it, *at firſt Biſhops and Presbyters had but one title*? with what face can the Remonſtrant charge us with infidelity in quotation and miſ-engliſhing, who uſeth no more fidelity himſelfe? that which *Hierome* ſpeakes of the office, he would reſtraine to the title; that which *Hierome* ſpeakes in the preſent tenſe, as true in all the moments and fluxes of time, he would remit to the time paſt; *They had but one title*; This the Remonſtrant paſſeth from, and ſlips from their Identity to their imparity; inquiring the time and occaſion of that, and will needs force *Hierome* here to confeſſe *Biſhops in the Apoſtles dates: becauſe then they began to ſay, I am of Paul, &c.* but will take no notice at all of what our anſwer ſpake for the removing of this inference, unleſſe it be to ſlight it, *as a poore ſhift*: nor will take notice of that which

Page 57.

which *Hierome* himſelfe ſpeakes. *Hæc propterea aut oſtenderemus apud veteres eoſdem fuiſſe Presbyteros quos & Epiſcopos: paulatim verò ut diſſentionum plantaria evellerentur, ad unum omnem ſolicitudinem eſſe delatam:* intimating that Epiſcopacy was not preſently invented as a cure of ſchiſme, but *paulatim*: ſo that ſhould it be granted, that the ſchiſmes ſpoken of here were thoſe in the Apoſtles daies, yet it doth not follow, that Epiſcopacy ſhould be coætaneous to theſe ſchiſmes, becauſe *Hierome* ſaith, *Paulatim ad unum omnem ſolicitudinem eſſe delatam.* Let the Remonſtrant now aske *Hierome*, not us; why the remedy ſhould be ſo late after the diſeaſe? and here we deſire the reader to obſerve that the Remonſtrant doth meerely abuſe him in telling him that *Clemens in his Epiſtle to the Corinthians taxeth the continuance of the diſtractions raiſed in the Apoſtles daies:* when it is apparent that Clement ſpeakes of a new ſchiſme different from that *Paul* ſpeakes of, raiſed againſt ther Presbyters, and the former ſchiſme mentioned in the Scripture was onely among the people. As for thoſe Biſhops whom *Hierome* names as made by the Apoſtles, at preſent we ſay no more, but this: *Hierome*, as a Divine ſaith, *Biſhops and Presbyters are the ſame*; and to prove this produceth Scripture: but *Hierome* ſpeaking as an Hiſtorian, mentions Biſhops made by the Apoſtles, and brings no Scripture for the proofe of that, but onely the teſtimony of *Euſebius* his hiſtory, who alone had writ before him of that ſubject: Now let the Chriſtian Reader judge whether more credit be to be given to *Hierome* as an Hiſtorian quoting humane Hiſtory, or to *Hierome* as a Divine quoting Scriptures. And yet what can be brought to prove

Def. 58.

Iero. de Scriptoribus Eccleſ.

prove that thoſe Biſhops were not the ſame with Presbyters?

For the diabolicall occaſion of bringing in Epiſcopacy into the Church: if there be any fault in the phraſe, it is *Hieromes*, not ours: therefore the *weaknes and abſurdity is ſlung in the face of that waſpiſh, hot good man Hierome*, not in ours.

The inſtitution of Epiſcopacy, Hierome ſaith, was rather *by the cuſtome of the Church then by the truth of the Lords diſpoſition*; to avoyd the ſtroke of which, the Remonſtrant would faine perſwade *Hierome* to owne that, which in the judgement of *Belarm. Spalato*, and almoſt as many as have writ before the Remonſtrant, never entered into his thoughts; nor can be the proper meaning of his words; *That by the cuſtome of the Church, the father meanes the Church Apoſtolique, and by the Lords diſpoſition, Chriſts immediate inſtitution.*

This were to make *Hierome* of their mind. How well this may be done, let their ſworne friend *Spalato* give his verdict. *Sunt qui Hieronymum in rectam ſententiam vel invitum velint trahere*; one of theſe muſt this *Remonſtrant* be.

Page 59. As for that paſſage of *Hierome ad Euagrium*, where he ſaies, *this ſuperiority of Biſhops above Presbyters is by Apoſtolicall tradition*, *Hierome* in that Epiſtle ſharpens his reproofe againſt ſome Deacons, that would equallize themſelves to Presbyters; an opinion which the Remonſtrant thinks more reaſonable, then that Presbyters ſhould be equall to Biſhops: to make this reproofe the ſtronger he ſaith, *Presbyter is id eſt, Epiſcopis:* and a little after, he doth out of the Scripture moſt manifeſtly prove *eundem eſſe Presbyterum atque Epiſcopum*

In his defence, p. 125.

punt : and carries this prooſe by *Paul*, by *Peter*, and by *Iohn* the longeſt ſurviver of the *Apoſtles*: then adde, *quod autem poſtea unus electus qui cæteris præponeretur, in ſchiſmatis remedium factum. The reaſon why afterwards one was elected, and ſet over the reſt was the cure of ſchiſme.* It is hard to conceive how this imparity can be properly called an Apoſtolicall tradition when *Hierome* having mentioned *Iohn* the laſt of the Apoſtles, ſaith it was *poſtea afterwards* that one was ſet over the reſt, yet ſhould we grant it an Apoſtolicall tradition in *Hieromes* ſenſe, it would be no prejudice to our cauſe, ſeeing with him *Apoſtolicall tradition* and *Eccleſiaſticall cuſtome* are the ſame; witneſſe that inſtance of the obſervation of *Lent*, which he writing *ad Marcellum* ſaith, is *Apoſtolica traditio*; yet writing *adverſus Luciferianos*, ſaith it is *Eccleſiæ conſuetudo*; whereby it fully appeares that *Hierome* by Apoſtolicall tradition meant not an Apoſtlicall inſtitution, but an eccleſiaſticall cuſtome, and ſo much we granted *Epiſcopacie* to have.

Hierome ſaith *toto orbe decretum eſt, and it was decreed all the world over (ſay you) in the time of the firſt diviſions.* *Hierome* ſaid not ſo (ſay we) but after theſe diviſions, not in the time of theſe firſt diviſions. Is this faithfull tranſlating? *By what power, ſay you, beſides Apoſtolicall could it be decreed ſo ſoone and ſo univerſally?* But how if it were decreed neither ſoone nor univerſally? If we may believe *Hierome*, it was neither ſoone nor at once; but *paulatim* by little and little, not by Apoſtolicall decree, but by the cuſtome of the Church.

Hierome ſaith, *the Presbyters governed the Church by their Canon Councell.* So they did, ſaith the *Remonſtrant*,

ſtrant, altogether till Epiſcopacy was ſetled, who dare deny it? ſure hee dares deny it, who in the 55. page of his defence, chargeth us with errour and fraud, for ſaying that *though at firſt the name and office of a Biſhop and Preſbyter was the ſame, yet in proceſſe of time ſome one was honoured with the name of Biſhop*; and confidently defends *that this time had no proceſſe, but was the very* τὸ εἶναι *of the living Apoſtles:* but how his τὸ εἶναι *there without any proceſſe of time*, can ſtand with his *donec* here, and with *Hieromes paulatim, poſtquam, poſtea*, let him ſee to that. *Hierome* ſaith *they ought ſo to governe ſtill*: ſo (ſaith
Page 59. the Remonſtrant) *ſay we alſo, and ſo in ſome caſes they do.* Good ſir, and why not in all caſes? *Church government, you ſay, is Ariſtocraticall.* True, when it is in the hands of the beſt men, then it is ἀριστοκρατία. But when the men in whoſe hands the government of the Church is, are bad; then it is πονηροκρατία, or Kakiſtocraticall. But our preſent Church government is not *Ariſtocraticall*, but *Monarchicall:* becauſe not onely one Biſhop Lords it over his Dioceſſe, but alſo one Primate appoints to all other Biſhops. Beſides, if it were *Ariſtocraticall*, then ought every Miniſter to be a member of that Ariſtocracy; for certainely no man will account the Miniſter *de plebe:* in the judgement not onely of the ancient Fathers, but of reaſon it ſelfe, none can be accounted *plebs* but the Laicks; ſeing e-
Iob 33.23. very Miniſter is elected *optimatim, and is as one of a thouſand:* Next you tell us *there is no Biſhop ſo abſolute, as not to be ſubject to the judgement of a Synod.* It is much he ſhould not, when all the fixed members of our Synod are the Biſhops meere dependants, & ſuch packing uſed in the choice of the reſt, as perhaps worſe was not at the Councell of Trent. Thus

Thus all the art the Remonſtrant hath cannot perſwade *Hierome* to befriend our Biſhops in his judgement; and is it not ſtrange boldneſſe to perſwade the Reader that *Hierome* ſhould againſt his judgement befriend them in his hiſtory?

After the allegation, we produced ſome reaſons to ſhew, that though it ſhould be granted theſe were in the times of the Apoſtles, yet the Invention of Biſhops for the taking away of thoſe ſchiſmes is not Apoſtolicall: our arguments the Remonſtrant, according to his greatneſſe cals *poore negative arguments*, which yet we entreat the Reader to view for his further ſatiſfaction, and remember that in *Sacrâ Scripturâ locus tenet ab authoritate, negativè.* And good ſir, *how doe we in them goe about to Confute our owne Authors?* what do theſe reaſons conclude more, but that Biſhops were neither of Divine, nor Apoſtolicall inſtitution, and what doth *Hierome* ſay leſſe? Tell not us of ſtriking our own friend, let him ſuffer as an Hieronymomaſtix, that when *Hierome* croſſes his opinion, cals him a *waſpiſh hot, good man.* Page 60.

In the next place you look'd for Ambroſe: yet you might have taken notice that we ſpake but of the *cõmentaries that goe under the name of Ambroſe*; which if you call a foyſt, all your owne ſide are as guilty as our ſelves, that cite him as well as we, and ſome for *Ambroſe*; how ever this is much leſſe then your ſelfe did in point of Liturgie. Where we deſiring to ſee ſome Liturgies not Spurious, you produced the Liturgy of *James*, &c. Def. p. 61. *Down. def.* 3. *lib. cap.* 4. *pa.* 80.

For the perſons that brought in this Imparity, we tell you, they were the Presbyters; and prove this from *Hierome*

Page 62. *ad Euagrium. The Presbyters of Alexandria did call him their Bishop, whom they had chosen from among themselves, and placed in a higher degree.* This you call a *faithlesse and a halved citation:* Good sir, be not so harty, its neither false, nor halved: not false, because it fully proves the thing for which wee brought it, which was, that the advancing of one to an eminency and superiority above the rest was not a divine, but a humane act; it was not God, but man that was the authour of this imparity; and doth not the place fully prove this? *Presbyteri unum ex se electum in excelsiori gradu collocatum Episcopum nominabant*, and say we any more? Nor is it halved, though hee saith this was done *a Marco Evangelista, usque ad Heraclam:* yet this concerned not the purpose for which the text was quoted, and therefore might warrantably be omitted, especially having proved before that, which the Remonstrant would perswade his reader we are shie of here, that Bishops were not in the Apostles times: and if the leaving out a few words in a quotation, not pertinent to the question, be the halving of it, how will the Remonstrant cleare himselfe of this sinne, who citing the Councell of Laodicea p. 15. makes bold to leave out a great deale more then we did here: where a most materiall passage was omitted, as before we have observed. Neither did we leave out *a Marco Evangelista*, for feare it should prove that there were Bishops as earlie as the Corinthian schisme. Nor

Page 62. did *our hearts tell us that Marke died many yeeres within the Apostles time*; for *Irenæus* tels us *lib.* 3. *Contra Hæres.* that hee writ his Gospell after *Peter* and *Pauls* death. That which wee quoted proves abundantly that the Pres-

Presbyters both choſe and placed one of the Presbytersin a higher degree, by their own authority, giving him both the degree and the name. Doe you (who brought in *A Marco Evangeliſtâ* to trouble your reader and to ſlander us) reconcile if you can, Authors about the time of his death.

But the laſt place he bringeth out of *Hierom*, is a moſt rare place, *and may well make any man wonder with what face we can ſay, Hierome ever ſpake againſt Biſhops:* and why ſo? becauſe *Hierome* ſaith, *Epiſcopacy is Gods owne worke*: where is it? in *Iſa.* 60. 17. what are the words? *Hierome* reading that text according to the 72 tranſlation, ſaies: *Ponam inquit, Principes tuos in pacem, & Epiſcopos tuos in juſtitiam, in quo*, ſaith *Hierome*, *Scripturæ ſanctæ admiranda Majeſtas, quod Principes futuros Eccleſiæ Epiſcopos nominavit, quorum omnes viſitatio in pace eſt, &c.* herein the majeſty of the Scripture is to be admired, which hath named the future Princes of the Church, Biſhops; all whoſe viſitations are in peace. Good reader, conſider this mighty mouth-ſtopping argument. God hath promiſed the Princes of the Church ſhall be as Biſhops. *Ergo*, Biſhops in imparity are Gods owne worke: good ſir, your **Baculus in angulo* take to your ſelfe againſt you walke to finde texts againe in *Hierome* to prove Biſhops to be of divine inſtitution. Page 63. * Page 77.

The reſt of your quotations out of *Irenæus*, *Tertullian*, and *Chryſoſtome*, they are places have beene oft alleaged, and as oft anſwered: wee will be briefe with you. For if you had not lyen hid under the equivocation of the word *Epiſcopi*, you might have ſpared your ſelfe and us a labour. Theſe *Epiſcopi* were *Presbyteri*, you your ſelfe grant that their names were

common in the dayes of *Linus*, *Polycarpe*, and *Ignatius*, which are the men you here cite for Biſhops. And therefore unleſſe you can ſhew that they had a ſuperiority of power over Presbyters, ſuch as ours have; you doe but delude the Reader with a groſſe Homonymie, whom we referre to a paſſage in learned *Iunius. controv. 3. lib. 2. c. 5. not. 18.* In which he labours to remove the contradictions of Hiſtorians concerning the order of ſucceſſion of the Romane Biſhops, *Linus*, *Clement*, *Anacletus* &c. And he ſaith, That theſe or ſome of theſe were Presbyters or Biſhops of Rome at the ſame time, ruling the Church in common. But the following writers, fancying to themſelves ſuch Biſhops as then had obtained in the Church, fell into theſe ſnares of tradition, becauſe they ſuppoſed, according to the cuſtome of their owne times, that there could be but one Biſhop in one Church at the ſame time: which is quite croſſe to the Apoſtolicall times.

To that of *Ambroſe* calling *Iames* Biſhop of *Ieruſalem*, we gave a ſufficient anſwer in our former Booke page 51. out of Doct. *Raynolds*; and ſhall (God willing) adde more in due place.

Page 64. *Our ſlip* as you tell us, *talkes of a councell*; No more ours then yours, for your party can, when hee ſpeakes for them, vouch him with much more confidence then we doe. *But what ſaith this ſlip?* he *talkes of a councell as falſe as himſelfe*. Why? becauſe the Nicene was the firſt generall Synod: but yet there were provinciall Councels before. And the Commentaries mentioned before doe not ſay it was done by a generall Councell, but onely by a Councell; though you by ſubtle coupling this Councell and *Hieromes totus orbe decretum*

decretum erat, would faine force him to this sence: which *toto orbe decretum est* implies no Apostolicall act, nor act of a generall Councell neither, as we have shewed before. And yet this we tell you, the Nicene was the first Councell, in which *toto orbe decretum erat* that there should be but one Bishop in a City.

As for Saint *Austin* his phrase, that the originall of Episcopacy above Presbytery was onely *secundum usum Ecclesiæ*, *you say it was but a modest word, and it is a just wonder that we dare cite him.* Well, let us put it to the triall; *Hierome* having taken distaste at *Augustine*, writes two sharpe Epistles to him, in both which Epistles he doth extoll *Augustine* ironically as a great man, because hee was in *pontificali culmine Constitutus* advanced to Episcopall dignity, and speakes of himselfe as a poore, contemptible underling: to which *Augustine* answering among other things saith thus: *Rogo ut me fidenter corrigas, ubi mihi hoc opus esse perspexeris: quamquam enim secundum honorum vocabula quæ Ecclesiæ usus obtinuit, Episcopatus Presbyterio major est: tamen in multis Augustinus Hieronymo minor. This was Augustines modesty say you.* Well, and had not *Augustine* beene as modest, if he had left out that phrase *quæ Ecclesiæ usus obtinuit?* his modesty appeares in these words, *tamen in multis Augustinus Hieronymo minor*; not in the former. In the diminution of his person, not of his calling. S. *Paul* knew how to speake humbly of himselfe, yet highly of his office, and so might *Austin*; and if he had known that the majority of *Bishops* above *Presbyters* had beene of Divine, or Apostolicall institution, he might have said so much; and not have beene the lesse modest, but the more; nay hee would have said so much. *Quis enim*

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Epist. 11. 13.

Rom. 11. 13.

Auguſt. contra Maxim. Arian. Epiſc. Lib. 3. Auguſt. de verbo Ap. ſec. 29.

enim eſt humilitatis fructus ubi detrimentum eſt veritatis? What profit is there in humility with the loſſe of truth. And he that could tell another *non accipiet Deus mendacem humilitatem tuam, God will not accept of your lying humility*, could tell himſelfe as much. So then though it be in *humilitate perſonæ* that he ſaith, *Auguſtinus Hieronymo minor eſt*, yet it is in *veritate rei* that hee ſaith *Secundum honorum vocabula quæ Eccleſiæ uſus obtinuit, Epiſcopatus Presbyterio Major eſt.* Thus much for *Auguſtines* modeſty. And as for the *Herauldry* in blazoning *Aerius* for an heretick falſely objected *ad nauſeam uſque & uſque*, We referre to former anſweres.

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The *Remonſtrant* will put us and the Readers to more trouble in the next place, becauſe he calles our fidelity into ſo deepe queſtion about the quotation of *Gregory Nazianzen, Orat.* 28. Where the father is muſtering up the armies of evils that might ſeeme to threaten him, ſhewing the invincible magnanimity of his Spirit more then conquering, contemning all: Among thoſe evils he reckons his ejection out of his Epiſcopacy: which what ever others would eſteeme, he counts as nothing, and held it a principall part of wiſedome in that age to ſhunne it, and then wiſhes μηδὲ ἦν πρωτεῖα *utinam nulla ſit princeps dignitas*, that there were no principall dignity (to wit, in the Church) of which he is ſpeaking. Secondly, he wiſhes μηδὲ τὸ τότε πρωτεῖμης ἢ τυραννικὴ σεμνομία, that there were no dignity or tyrannicall prerogative of place, that they might be knowne onely by vertue: to which belongs that *Dextrum & ſiniſtrum*, thoſe challenges of places of which the *Remonſtrant* ſpeaks. All which he ſpeaks upon ſuppoſall of the loſſe of his Epiſcopacy. And for that

Suidas tels us ἡ πρωτεῖα was a principall place ἄλλοις σπουδαστὸν ἡ πρωτεῖα, *aliis ſtudio eſt princeps locus*, & he cals him πρωτεῖος *qui primum tenet ſedem* τὸν πρωτεῖα ἔχειν *eſt ſedibus primis vel honoribus primis dignari.*

that *Dextrũ & sinistrum*, *Balsamon* saith it was the manner of their distinguishing of the place of Bishops, according to their seniority and this occasioned those competitions among Bishops of which he speakes. The *Series* of this discourse is long, we must not insert it all: but let the learned reader vouchsafe to view it at larg, and if it doe not appeare that wee have alledged the place according to the genuine sence of the Authour, let us in his thoughts lie under all the reproaches, which our virulent Remonstrant labours to cast upon us in his whole book. However the Remonstrant hath little cause to reproach *Nazianzen* with that scoffe of his Egyptian adversaries τετράγωνος, as if he had out of an ambitious humour changed his seat: which he that peruseth his life shall finde, it would be an easier matter to remove an English Bishop from one Bishopricke to another till hee come to Canturbury, then it was to remove *Nazianzen* from one place to another. And as little reason with open mouth to fall upon us, and bid us eate our words, for saying that if *our Bishops will deduce their pedegree from the Apostles time in an uninterrupted line unto this day*, they must draw the line of their pedigree through the loynes of Antichrist: we tell him againe, let him take it never so angerly: What ever Bishops have beene in other places besides Rome, if our Bishops will draw their pedegree from the Apostles, they must draw it through Antichrists loynes.

Balsam. in Can. 89. Conc. Carthagin.

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SECT. VII, VIII.

IN this seventh Section the Remonstrant hath cut us out little worke: so much of our answer as he is loth to meddle with, he balkes under the tearmes of *idle words*. The rest concerning the election of former Bishops, hee seemes to consent to in opinion and option: onely that the shortest Section may not be cloied without more frumps then one, he tels us *we are beside the Cushion*. The *objection was, that the Apostles Bishops, and ours were two in respect of managing their function*. The Remonstrant will give us leave (we hope) to forme our owne objection. *He makes it indeed of the Apostles Bishops. We* having proved *no Bishops (at nunc pastum* as they are now tearmed) Apostolicall. Bring it downe to the *Bishops of inferiour times*. *He* (as heer he tels us) spake onely of the difference betweene the one and the other in managing of their function. We intending to present the differences betweene ours and former Bishops fully to *view*, instance not onely in the managing of their function, but in their election and accessories, *and is this to be beside the Cushion?* This first point of difference our Remonstrant grants, that our Bishops and former differ in their election.

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Page 69. And he makes haste from hence to follow *us into the execution of their Episcopall office*. We make as much haste to meet him, and make good what we formerly layed downe, that our Bishops and the Bishops of former times are two: First, in the *sole jurisdiction* they assume to themselves, which *former Bishops* never did,

nor

nor durst; which *jurisdiction* (being taken here in a large sense for the execution of all Episcopall power) we distributed into the *administration of orders and censures*, *which* (saith the Remonstrant) * *in all mine writers were wont to be contradistinguished. Distinguished* they are we grant, and so did we distinguish them, page 24,25. of our answer; which the wisedome of the Remonstrant might have taken notice of and forborne this scorne. Yet not so *contradistinguished*, but that *the power of ordination* may be reckoned as a *part of Episcopall jurisdiction*; taking that word *jurisdiction* (which was unknowne to first antiquity) for the *whole execution of Episcopall power*, as the Remonstrant here takes it.

* And yet the wise writer of this Defence did not contradistinguish them in his defence, p. 78. where he expresses ordination under spirituall jurisdiction.

The first of these, *the sole power of ordination*, and *the sole exercise of that power*, *which was a stranger, till a monster to former times. This our Bishops* assume *to themselves*, and herein differ *from the former Bishops*. The latter of these he grants, *That Bishops of former times did not assume to themselves the sole exercise of ordination. Only* he cannot let us passe, *without his scholl curiosity*. But the former he denies, *the ordination is* (he saith) *the Bishops, but the sole in that sense we use it, our Bishops did never challenge it nor practice it*, we will wash off all this, and shew first that our English Bishops have challenged to themselves this sole power, and have practised this power, and then make good our quotation: and when this is done, let it be tryed not *who can blush*, but who *hath more reason to blush; the Remonstrant, or his answerers.* Page 70.

For the first: *that Bishops challenge to themselves sole power of ordination.* We did never think that in these

knowing times we should have beene put to prove the Snow is white, or the Crow blacke. But seeing the Remonstrant will have it so, we will shew first out of *Episcopacy by Divine right*, part 2. Sect. 15. the title of which Section is this, *power of ordination is ONELY in Bishops*: and in the beginning of the Section he saith, *This was one of the Acts that was APPROPRIATED to Bishops ALONE*: and is not this to challenge *sole power of ordination*? afterwards in the same Section, he saith, *Ordination is one of the things so Intrinsecall to Episcopacy*, that in the judgement of the Church, no extremity of Necessity was sufficient warrant to diffuse it into other hands. The same power of ordination doe Bishop *Bilson*, *Andrewes*, *Davenant*, *Mountague*, &c. challenge to Episcopacy. Now Reader judge, is the *sole* theirs by challenge or no?

And what *they challenge*, *that they practise*: we doubt not but the *Remonstrants* conscience can tell him, there are many instances in England to be produced of men ordained in England without the hands of any Presbyter. The *Remonstrant* is as *unhappy* as *peremptory* in his challenge he makes. *I challenge them to shew any one instance in the Church of England.*

Sir, the instances are without number. Some of us are ocular witnesses of many scores at severall ordinations ordained by a Bishop in his private Chappell without the presence of any Presbyter, but his owne domesticke Chaplaine, and without any assistance from him save onely in reading prayers. But alasse what should we fall to instances! Put case an Irish or Welsh Bishop ordaines one at London in his chamber, or some Chappell, and admits him which commends

mends the person to him to joyne for fashion sake in the gesture of imposition of hands, be hee of what place or Diocesse he will: how little doth this differ from sole ordination, and how much from that *Regular and ordinate ordination* of former times? Sir, these are poore toyes to mocke the Church withall, if not God himselfe too. Could such a Bishop say, as well as *Cyprian, Ego & Collega?* You tell us our Bishops *may say no lesse then Cyprian did.* But doth the stile of your *Letters of orders* speake any such thing? Let the Reader judge by a copy, *Tenore præsentium nos N. N. Providentiâ Divinâ Episc. notum facimus universis quod die mensis Anno in Capella Nos præfatus Episcopus sacros ordines dei præsidio celebrantes, dilectum nobis &c. E. B. de vitâ sua laudabili, &c. a nobis examinat: & approbat. ad sacro sanct. Presbyt. ordinem ad missarum rite & Canonicè ordinavimus & præmisimus. In cujus rei testimonium sigillum nostrum Episcopale præsentibus apponi fecimus.* Construe you this, *Ego & Collega*, brethren?

But you tell us, *Cyprians* phrase, *Ego & Collega, was in the case of Aurelius made a Lector*, much to your advantage. *If a Reader* could not be ordained by a Bishop alone, doe we thinke a Presbyter could? As for *Cyprians* 58. *Epist.* we produced it not as a proofe of ordination in the hands of Presbyters, much lesse for the concurrent act of the people, as the Remonstrant would intimate, but onely for the explication of the word *Collega*. But it seemes the Remonstrant was resolved to picke some quarrell, *and rather to play at small game then stand out.* Page 70.

And if it *be the order of the Church of England as well as of the Councell of Carthage, that when a Presbyter is or-* Page 71.

dained all the Presbyters that are present shall lay hands, &c. if there be such an order, the more blameworthy *the Bishops*, who being such *severe censurers* of the breach of *Church* orders in others, are themselves in the same crime, for though you set a stout face upon the businesse, and tell us *that this order is perpetually and infallibly kept by you*; Yet the world knowes it is no such matter unlesse you meane that *all the Presbyters present doe infallibly and perpetually lay on hands in ordination*, because *our ordinations* are so carried, that for the most part there is *but one*, sometimes *not one* Presbyter there besides the Bishop.

Page 71. But why doe you take notice here of one Canon of the Councell of Carthage, and not of the other? *ut Episcopus sine*, &c. that *a Bishop should ordaine none of the Clergie without the Counsell of his Clergie*, unlesse it be, because here is such a manifest deflexion in the practise of ours from former times, as all the wit and Rhetoricke the Remonstrant hath cannot cover.

Your next evasion is a plaine leaving the question; we are to prove that Bishops in ancient times did not ordaine without Presbyters. You challenge us *to prove a Presbyters Regular ordaining without a Bishop*; which is not the point in question. Who doth here most *abuse the Reader*, let himselfe judge: but wee are accused not onely of *abusing our Readers*, but our Authours too. And the Remonstrant hopes he hath us here at such a vantage, as shall try what modesty is in us. *Three foule scapes are laid to our charge.* First, *we abuse Firmilianus, in casting upon him an opinion of Presbyters ordaining, which he never held*; let us once againe view the place. *Firmilianus* speaking of the true Church, saith,

ubi

ubi Præsident Majores natu, qui & Baptizandi & manum imponendi & ordinandi possident potestatem: the controversie is, who these *Majores natu* be? *Bishops saith he. Bishops and Elders* say we. To prove it, we explicate *Firmilian* by *Firmilian*, calling a little before those whom here he cals *Majores natu, Seniores & præpositi.* Which are not so farre from that clause but that they may be brought without *wire drawing or foysting*; and are not so remote from that place, as those words which himselfe produceth, which we desire the courteous Reader to consider, because we are charged by him, for *foysting in and wyre drawing* the words of the Authour: and also because the very words there cited by the Remonstrant speake of a power of *remitting sinnes*, which we hope he will not ingrosse to Bishops, excluding Presbyters. *Pamelius* himselfe is with us: who understands by *Seniores & præpositi*, the Presbyters and Bishops. Page 72.

Our next leape, *is but grosse ignorance*, in translating *Ambrose Presbyteri consignant* by *Presbyters ordaining. Every Novice knowes consigning signifies confirmation, and not ordaining.* Sir, we appeale from your Novices to judicious Readers, and intreat them to peruse the text: and wee doubt not but upon due consideration they will conclude for our sence: let us then plead the case, and tell you first, That your *Desiderius Heraldus* shewes both the word *signare* or *consignare* in the phrase of antiquity to be as much as *consecrare*, and so doth *Cyprian* Epist. 2. And therefore it is not incapable of such a sence as we have put upon it. In Arnob. l. 3.

2. If the Reader please to view the place in *Ambrose*, he shall finde that *Ambrose* there is speaking of ordaining

daining men to publique offices in the Church; and not of confirmation.

3. Though it should be taken for confirmation, yet you gaine nothing; for the same Canon, that put power of ordination into the hands of Bishops, places the power of confirmation also in their hands. And they among us that challenge the sole power of ordination, challenge also sole power of confirmation. If any man object that confirmation is not so appropriated to Bishops as ordination is, because (as some of you say) confirmation is onely reserved to them *honoris gratiâ*; ordination they have *necessitatis gratiâ*: this objection we have satisfied in our answer page 38. wherein we have shewed not onely from *Leo*, that the power of ordination was reserved to them onely *authoritate canonum*: but also that it was appropriated to them for their credit and authority. *Augustine* speakes almost in the same words: *Nam & in Alexandria, & per totum Ægyptum, si deest Episcopus, consecrat Presbyter*: that which in *Ambrose* is called *consignat*, is here called *consecrat*; and albeit the authors of both these bookes be questioned, yet both of them are acknowledged ancient, yea Doctor *Raynolds* affirmes the last of them from the 44. question was written above 300. yeeres after Christ: this is enough to us, that in antiquity *consignat* is expounded by *consecrat*; which cleares us of that imagined *guilt of a solecisme*, that hee would fasten upon us: and this may satisfie (if this man be satisfiable) that bold challenge of the former page: *shew us but one instance of a Presbyters regular and practized ordaining without a Bishop, and carry the cause.*

Episc. Di. Right, part. 2. p. 91.

Quæst. de utroque mixtim. 101.

Qui

Our third charge is double, *firſt of ſkill not too much: ſecondly, of leſſe fidelity*. Our want of skill is, in not diſtinguiſhing of *Chorepiſcopi* (whō we brought as inſtances of Presbyters ordaining without a Biſhop) *ſome of whom* (ſaith the Remonſtrant) *had the nature and power of Epiſcopacy to all purpoſes: and therefore might well, by the Biſhops licence in his owne charge impoſe hands*. Now, we may returne it to the Remonſtrant, that *he diſcovers not too much skill* in ſaying that *ſome Chorepiſcopi had both the nature and power of Epiſcopacy to all purpoſes*, and yet might not ordaine in *his own charge without the Biſhops licenſe*. For what needs a Biſhops licence to inable a *Chorepiſcopus* in his owne charge to doe that, for the doing of which hee *had before the nature and power of Epiſcopacy to all purpoſes*. This is juſt as our Biſhops are wont to do, who give a full power to a Presbyter at his ordination to preach the Goſpell, with a charge alſo to do it, and yet will not ſuffer him to preach, no not in his own Cure, without a licence. But how doth the Remonſtrant make good his diſtinction of his two ſorts of *Chorepiſcopi* from antiquity? Here we have *ipſe dixit* and no more. The peremptorineſſe of *Pythagoras* the maſter in affirming, & the ſilence of his ſchollars when he comes to prove. *Bellarmine* indeed tels us that ſome *Chorepiſcopi* were *ordained by more Biſhops then one*, and theſe had *power to ordaine*. Others were *ordained by one Biſhop*, and thoſe were *meere Presbyters and might not ordaine*. But with how much fidelity *Bellarmine*, and after him the Remonſtrant doth thus diſtinguiſh, let the Councell of *Antioch* determine: Χωρεπίσκοποι οἱ χώραις καὶ τῶν πόλεων, ὁ ἐπίσκοπος, ὑποτάσσω. Let the Chorepiſcopus be ordained by the Biſhop of the City, to whom hee

Page 72.

De Clericis l. 2. c. 17.

is subject. From which Councell wee gather that the Chorepiscopi were meere Presbyters, and that there were but one sort of them. First, because the Chorepiscopus was to be ordained by one Bishop, *ab Episcopo*, not *ab Episcopis*: whereas by the Canons a Bishop was to be ordained by many, or two at least. As for *Bellarmine*, his Chorepiscopus ordained by more Bishops then one; wee leave it to him to make good: indeed we finde in the same Canon, the Chorepiscopi in the plurall number had the imposition of the hands of Bishops, but when Chorepiscopus in the singular number is mentioned, then onely one Bishop is said to ordaine him.

2. Because the Chorepiscopus was to be subject to the Bishop of the City, *ab Episcopo civitatis cui subjicitur*: now we read no where of the subjection of one Bishop and his charge to another: *Cyprian* pleads the freedome of Bishops: telling us that each of them hath a portion of Christs flocke assigned to him, for which he is to give account to God.

3. Because he could not, nay he durst not exercise the power of Ordination without the leave of the Bishop: the Councell of Antioch sayes, *non audent absque urbis Episcopo*: Conc. Ancyr. sayes, *non licere nisi cum literis ab Episcopo permissum fuerit*. None of this would have beene said, if he had beene a Bishop, as we have in part shewed in our answer, page 36.

We deny not, but that this power of ordaining was afterward taken away from the Chorepiscopi by the same authority of the Canons, and Ecclesiasticall rules, by which it was first appropriated to Bishops themselves, as *Leo. ep.* 88. witnesses, which to us is a 4th argu-

ment

ment to prove that they once had it, and that they had it as Presbyters: for if they had it as Biſhops, the taking of it away would have beene a degradation of them.

5. We might bring an argument *ad hominem*, to prove the Chorepiſcopi to be but Presbyters, becauſe they are ſayd *Conc. Neocæſar. Can.* 14. to be after the manner, or in imitation of the ſeventy: now according to the opinion of Hierarchicall men Biſhops ſucceed the Apoſtles, not the ſeventy.

To all that we have ſaid in this point, we might ad that not onely *Damaſus* in that Epiſtle which goes under his name, *ep.* 4. but alſo *Leo ep.* 88. proves them to be but meere Presbyters, to whoſe ſentence *conc.* 2. *Hiſpal. can.* 7. ſubſcribes.

Now leaving the *Chorepiſcopi* we will give the reader a hint to prove, that not onely the Presbyters of *Alexandria*, and the Chorepiſcopi, but further, the Presbyters of the City with the Biſhops leave might ordaine, which we prove from *conc. Ancyr. can.* 13. named before: where it is ſaid, *It is not lawfull for Chorepiſcopi to ordaine Presbyters or Deacons: nor for the Presbyters of the City without the Biſhop his letters in an other pariſh*: from which it appeares, that Presbyters of the City had the ſame power to ordaine which the rurall Biſhops had. Becauſe the reſtraint is layed equally upon both: this is not onely our conſtruction of the Canon, Biſhop *Bilſon*, Doctor *Downam. def. lib.* 1. *cap.* 8. ſay the ſame, and Doctor *Downam* gathers from thence, that Presbyters in the City might doe more then rurall Presbyters. So doth *Spalatenſis*, who endeavouring to elude the text hath no other way but by foiſting in a paſſage, which is not in the Greeke text. And by this

Perpet. gou. c. 14.

Lib. 2. *c.* 3. *n.* 52, 53.

time we hope we have cleared our fidelity in quoting of the Councels of Antioch and Ancyra: both which the Remonstrant thought his bare word enough to blast. Now we appeale to equall judgements whether *the labour of this section were meerely cast away or no.* The Remonstrant *grants sole ordination was in regard of the exercise not challenged by Bishops in the Primitive times,* Though he would perswade the reader *we cannot but confesse it out of Hierome and Chrysostome.* Yet let the reader consult the 37. page of our answer which the Remonstrant leaves unanswered, and judge betweene us, how farre we are from such confession: his *onely shift now is to say our Bishops neither challenge nor exercise any such power.* We have evidently proved they doe both, *manet ergo inconcussum,* our Bishops and the Bishops of former times are two.

SECT. IX.

Page 73. HEre saith the Remonstrant, *we beat the aire.* And yet not the aire, but the Remonstrant too into the confession of that which would not be confest heretofore by such of thē especially as have contended for such *a Bishop as exercised spirituall jurisdiction out of his owne peculiarly demandated authority. If jurisdiction exercised from an authority peculiarly demandated, how not solely?* Well, now it is granted that this *sole is cryed downe by store of antiquity.* So then here we doe *not falsifie*, and it is granted *that Presbyters have and ought to have and exercise a jurisdiction within their owne charge.* But here the Remonstrant will distinguish againe, it

Epis. D. Right, part. 2. p. 10.

Page 74.

is

is in *foro conscientiæ*. But consider Reader, whether this be the jurisdiction here under dispute. Whether *that store of antiquity* which he confesseth to *cry downe sole jurisdiction*, speake of a jurisdiction *in foro conscientiæ*, as his false Margent saith; *Clem Alexan.* (whom we cited) *doth*. But indeed this distinction of the Remonstrant of a jurisdiction in *foro interno* and *in foro externo*, is like that distinction of *Reflexivè* and *Archipodialiter*. For all humane jurisdiction is *in foro externo*. If preaching the word (which is especially aim'd at by the Remonstrant, be an exercise of jurisdiction, Then he that hath the Bishops licence to preach in the Diocesse, hath power to exercise jurisdiction through the Diocesse, and an University preacher throughout the whole Kingdome. Away with these toyes. He grants againe, *that Presbyters ought to be consulted with in the great affaires of the Church, but doe* our quotations prove no more? *Bishops had their Ecclesiasticall Councell of Presbyters, with whom they did consult in the greatest matters:* and was it onely in the *greatest* matters? Is this all that *Cyprian* saith? All that the Councell of *Carthage* saith when it determines *ut Episcopus nullius causam audiat absque præsentia Clericorum; alioquin irrita erit sententia Episcopi, nisi Clericorum præsentia confirmetur.* Doth this speak onely of great matters; when it saith *Nullius causam audiat*? Is this onely of a jurisdiction the Presbyters had *in foro conscientiæ*? Were Bishops with their *Consistory* wont *to sit to heare and judge causes in foro conscientiæ?* good Reader judge of this mans truth and ingenuity, who not being able to divert the stroke of that Antiquity we brought to manifest a difference betweene ours and the former Bishops in the exercise

In our former booke sententia was by a mistake printed for presentia, the whole Canon not being quoted.

of their jurisdiction, would cast a mist before his Readers eyes, and perswade him he grants the whole section, when indeed hee grants nothing, onely seekes to slide away in the darke.

But our Bishops have their Deanes and Chapters (say you) *and the lawes of our Church frequently make that use of them.* Yes you have Deanes and Chapters, but who knowes not that they have a jurisdiction distinct from the Bishops, in which the Bishop hath nothing to doe with theirs, nor they with his. And *the Bishops also derive the exercise of jurisdiction to others* (we know it too well) to Chancellours, Commissaries, Officials, and other of their underlings, even to the commanding of Christs Ministers to denounce their censures without any discerning what equity is in the cause. And what advise or assistance of Ministers is required, appeares by the very stile of your excommunications. *G. R. Doctor of Law, Commissary, &c. to all Rectors, &c. For as much as we proceeding rightly, &c. have adjudged all and every one whose names are under-written to be excommunicated. We doe therefore commit to you, &c. to denounce openly under paine and perill, &c. Given under our Seale such a day, &c.* Let any footsteps of such a power be shewed in antiquity.

Presbyters he grants *had their votes in Provinciall Synods*: *we from good authority* say more, they had their votes in all ordinary Iudicatures.

Page 74. But after all these grants, which are as good as nothing; now he comes to plead his owne. *We justly say that the superiority of jurisdiction is so in the Bishop, as that Presbyters neither may, nor did exercise it without him?* to what purpose is this? if the Remonstrant speake

ſpeake of *Scripture times:* We have proved there *was no ſuperiority* in them: if of *latter times*, it is not to the queſtion: wee are proving Biſhops never exerciſed juriſdiction without their Presbyters, as ours doe. He puts us to prove Presbyters exerciſed juriſdiction without Biſhops, *quam iniquè?*

But the exerciſe of externall juriſdiction is derived from, by, and under the Biſhop: No, neither from, by, nor under the Biſhop, but from God, who hath made them overſeers and rulers, and by the ſame Eccleſiaſticall authority that hath made you Biſhops: and *under* Biſhops not in reſpect of divine *power*, but (if at all) in reſpect of Eccleſiaſticall *Canons* onely. Your *Timothy* and *Titus* we ſhall meet in due place. Your *Ignatius and the reſt of your teſtimonies you could produce* would (as you ſay truely) but ſurfeit the readers eyes, unleſſe you could bring them to prove, *that Biſhops did and might exerciſe ſole juriſdiction.* Onely becauſe you ſo *triumph in our ſuppoſed ſcapes*; let us intreat you, or the reader for you to looke upon your cited Councell of Antioch 24, 25, Canon; where you ſay the Biſhop hath power *of thoſe things that belong to the Church*, and ſee whether that ſpeakes one word of juriſdiction: or be not wholy to be underſtood, of the diſtribution of the goods of the Church, as both the inſtance given in the Canon, and *Zonaras* on that place manifeſt. Page 75. Page 75.

One ſhift yet the Remonſtrant hath more: and that is to tell us, that *this joynt government was but occaſionall and temporary in times of perſecution.* But when a *generall peace had bleſſed them; and they had a concurrence of ſoveraigne and ſubordinate authority with them, they began ſo much to omit the care of conjoyning their forces, as* Page 76.

they

they ſuppoſed to finde leſſe need of it. Doctor *Downham* to whom hee referres in the page before, aſſignes other reaſons. Namely Presbyters *deſiring their eaſe and Scholaſticall quietneſſe* (which he ſaith and proves not) and alſo the *Biſhops deſiring to rule alone*: which we finde to be the true cauſe by experience. For if the Biſhops be of the Remonſtrants mind, *perſwaded that the more frequent communicating of all the important buſineſſe of the Church, whether cenſures or determinations with thoſe grave aſſiſtants, which in the eye of the Law are deſigned to this purpoſe, were a thing not onely unprejudiciall to the honour of Epiſcopacy, but behovefull to the Church.* Why ſhould not the Biſhops doe it? ſave onely, that their ambitious deſires of ruling alone ſwayes them againſt their owne judgement, and the determinations of the law. But indeed if this communicating of all the important buſineſſe of the Church with thoſe grave aſſiſtants you ſpeake of or with the Presbyters of the whole Dioceſſe, if you will, be onely an aſſuming them into the fellowſhip of conſulting and deliberating without any deciſive ſuffrage, leaving the Biſhop to follow or not to follow their adviſe; this is but a meere coſenage of the reader, and doth not hinder the ſole power of Epiſcopall juriſdiction. And this is all that *Downam* grants *lib.* 1. *c.*7. *p.*161. where he ſaith that Biſhops doe aſſume Presbyters for adviſe and direction, as a Prince doth his Counſellors, not as a Conſull doth his Senators who are cojudges with the Conſul. And this we perceive the Remonſtrant well likes of, as that which makes much for the honour of their function.

'Down. Defen. 1. lib. c. 8.

Page 76. And now ſir, you ſee *that we have not fiſhed all night, and*

and caught nothing: wee have caught your *ſole juriſdiction:* and might have caught your ſelfe, were you not ſuch a *Proteus*, ſuch a *Polypus* to ſhift your ſelfe into all formes and Colours. We have proved that Biſhops in all times ſucceeding the Apoſtles, had Presbyters joyned with them in the exerciſe of their juriſdiction; and that our Biſhops have none, is more evident then that it needs proofe. This is more to you then *Baculus in Angulo:* it cannot but be *Spina in oculis, & Sagitta in viſceribus, a thorne in your eye*, and an *arrow in your heart*, convincing you to your griefe, that *the Biſhops you plead for, and the Biſhops of former times are two.*

SECT. X.

OUr next Section the Remonſtrant ſaith, *runs yet wilder*; it is then becauſe we proſecute a practice of the Biſhops *more extravagant* then the former: And that is the delegation of the power of their juriſdiction to others; wch the Remonſtrant would firſt excuſe, as *an accidentall errour of ſome particular man, not to be faſtned upon all.* But we deſire to know the *man*, the *Biſhop* in all England who hath not given power to *Chancellors, Commiſſaries, Officials* to ſuſpend, excommunicate, abſolve, execute all cenſures, *but one:* and doth the Remonſtrant thinke now to ſtoppe our mouthes with ſaying, *it is a particular error of ſome men?* whereas it is evident enough that our Engliſh Epiſcopacy cannot poſſibly be exerciſed without delegating of their power to a multitude of inferiour inſtruments. Can one Biſhop having 500. or a 1000. Pariſhes under him, Page 77.

discharge all businesses belonging to testamentary and decimall causes and suites, to preach the Word, and administer the Sacraments, &c. to take a due oversight also of all Ministers and people without the helpe of others. Nor will that other excuse doe it, *That it is but an accidentall error, and though grammar includes not, that our Bishops challenge to themselves other spirituall power, then was delegated to Timothy and Titus.* Sir Page 77. we abhorre it, as an unworthy thing, to *compare our Bishops with Timothy or Titus*; the comparison is betweene our Bishops and Bishops of former times.

But to please you this once, we will admit the comparison and shew how even in this particular that you count so *monstrous*, our Bishops challenge a power Page 78. *never delegated to Timothy nor Titus*. And we prove it thus:

Timothy and Titus never had a power delegated to them to devolve that power of governing the Church, which God had intrusted into their hands upon persons incapable of it by Gods ordinance. But our Bishops doe so. *Ergo.*

The Remonstrant thinkes by impleading other reformed Churches, as guilty of the same crime; to force us either to condemne them, or to acquit him. But the reformed Churches, if they doe practise any such thing, are of age to answer for themselves. Our businesse is with the Remonstrant and the persons and practices which he hath taken the tuition of. Whom *we charging, as in a generality with wholy intrusting the power of spirituall jurisdiction to their Chancellors, and* Page 78. *their Commissaries*: their good friend tels us *we foulely overreach.* The *assistance* of these creatures *they use indeed,*

deed, but they neither *negligently* or *wilfully deveſt themſelves of that, and wholy put it into Laicke hands. This is a meere ſlander*: that Biſhops deveſt themſelves of their *power* we never ſaid. That they doe either *negligently* or *wilfully* decline *that office* which they call theirs, we need not ſay, it is ſo apparent. And as apparent it is, that they *doe intruſt the power of juriſdiction wholly into Laicke hands*: for their Chancellors, and Commiſſaries having power of *juriſdiction* by *patent ſetled* upon them, and exerciſing that *juriſdiction* in all the parts of it, conventing, admoniſhing, ſuſpending, excommunicating, abſolving without the preſence or aſſiſtance of a *Biſhop* or recourſe to him: we thinke impartiall Judges will ſay wee are neither *ſlanderers nor over-reachers*.

In our former anſwer we fully cleared from *Cyprian*, how farre hee was from delegating his power to a Chancellour, &c. This he ſleights as a *negative authority*, yet it is ſufficient to condemne a practice that never had being in the thoughts of primitive times. And we beleeve it ſatisfies all others, becauſe the Remonſtrant ſaith *it is very like it may ſo be*. Though according to his old way of diverſion he tels us, as *Cyprian diſdained* Page 79. *reſerre to a Chancellor, ſo neither to the bench of a Laicke Presbytery*: yet he that is but meanly verſed in *Cyprian*, may eaſily ſee that it is no unuſuall thing in that holy martyr, to referre the determinations of cauſes to *Clerum & Plebem*.

But the Remonſtrant thinkes to patronize the practice of our preſent Biſhops by *Silvanus* the good Biſhop of Troas. And what did *Silvanus* to the countenancing of this practice? *perceiving that ſome of his*

Clergie did corruptly make gaine of causes (civill causes, causes of difference betweene party and party, or as you phrase it, page 91. *unkind quarrels of dissenting neighbours*) he would no more appoint any of his *Clergy* to be Judge, but made *choice of som faithfull man of the Laity*. Now this is as much to the purpose (good sir) as *Posthumus* his pleading in *Martiall*. We are confuting the practice of our Bishops in making over their spirituall jurisdiction to Laymen, and he brings in a story of a *good Bishop*, that having a *bad Clergy*, intrusted honest men with civill judicature rather then them.

Lis est mihi de tribus capellis: Tu Cannas, Mithridaticumque bellum, Magna voce sonas—— Iam dic Posthume, de tribus capellis. Mart. l. 6 Page 80.

As full to the purpose is *that of Ecclesiæ ecdici, or Episcoporum Ecdici*, to prove the *Antiquity of Chancellors and Commissaries*. For their *Ecdici* were *men* appointed to be the *advocates* of the *Church*, to plead the Churches cause before the *Emperours*, against the *tyranny* of their potent adversaries. But we never read that the *Bishops* did put over the *government* of the *Church* to them: we could with all our hearts give this honour to *Civilians* to be the Churches *advocates*, but not the Churches Judges, which the Bishops give them leave to be: to defend the Church against the tyranny of others, but not to tyrannize over the Church: Doctor *Downeham* was more ingenuous in this, then this Remonstrant; who grants that till *about* 400 *yeeres after Christ, Bishops had no ordinary Vicars that were not Clergy men*; No, say we, nor Clergy men neither: the office was not knowne in those times: neither can they produce any instance of any, either of Laity or Clergy that ever those times saw in that office. This saith the Remonstrant, *is a poore brave*. But till he can produce such instances, our challenge will stand strong enough

Balsam. in Can. 78. Concil. Carthag. in can. 100. Zonar. in can. Concil. Carth. 83. & can. 108.

Page 79.

not-

notwithſtanding his great words. But his put off is poorer; to fly from officers intruſted with ſpirituall jurisdiction unto ſuch inferiour inſtruments, (*Secretaries and Actuaries*) as are of neceſſary ſervice in all Courts of judicature, whether Civill or Eccleſiaſticall. Page 80.

To make all ſure, the Remonſtrant referres his Reader to Sir *Thomas Ridley* (whoſe Treatiſe he ſtumbled upon in an ill houre for the maine of his cauſe) for he tels us page 116. *that Chancellors are equall, or neere equall in time to Biſhops; as both the Law it ſelfe and ſtories ſhew.* So that while the Remonſtrant is over ſtudious to prove the *Antiquity of Chancellors*, he overthrowes the *Antiquity of Biſhops: incidit in Scyllam, &c.* As for that he ſpake of the *Eccleſiæ Ecdici*, *that they were the ſame in former times that our Chancellors are now*: If there be more credit to be given to his *Papias and Gothofred*, then to the originall Canons themſelves (where they are called not τὸν ἐπισκόπων δικαστὴν, but τὸν ἐκκλησιῶν δικαστὴν) we yeeld the cauſe.

SECT. XI.

HAving entered upon the differences betweene ours and former Biſhops in point of juriſdiction: we deſcended into a diſcovery of this in three particulars. Firſt, in the *ſole juriſdiction* ours aſſume. Secondly, *In that delegation they make of this power.* Thirdly, in their execution of *that juriſdiction*: and here wee fall upon that *unchriſtian and unnaturall proceeding of theirs, by oathes Ex officio*; which the Remonſtrant is very

angry at, and that hee may still approve himselfe the Errour or advocate of the worst causes, engages all his strength and wit for the *maintaining* of that, which hath beene the ruine of so many persons, the racke of so many consciences, the worst part of the Spanish Inquisition

——*quæ Siculi non invenere Tyranni*
Tormentum majus.

To defend this, he cares not how he abuseth *it*, Mr. *Calvin*, *the Lawes*, *the Scriptures*; So that he may but uphold this *oath*, that is now sinking under the weight of its owne guilt.

Page 81. First, *he abuses Scriptures* in producing, *Exod.* 22. 10, 11. *Num.* 5. 19. as presidents for the oath. Truly sir, the onely text that would best have fitted your purpose, is that of *Caiphas* the *High Priest adjuring our Lord in the name of the living God.* Which how tyrannous an adjuration it was will easily appeare to any that consults interpreters upon that place. Your alledged texts helpe you not a whit; that of *Exod.* 22. 10, 11. speakes to this purpose: A man commits goods to his neighbour, they miscarry under his hand; it is knowne he had them, how they miscarried it is not knowne; in this case the man is to cleare his innocencie upon his oath: what is this to the compelling of a man in cases criminall to betray himselfe by an oath? The other text *Numb.* 5. 19. availes you lesse, for if such an oath were now lawfull, then *oathes Ex officio* might be ministred in causes of death. It is knowne, Adultery was death by *Moses* his law; and it is as well knowne that this Law of the water of jelousie was not morall, but judiciall, peculiar to the policie of the Jewes,

Matth. 26. 63.

Your Bishop of the Church of *Thyatira*, might have given his wife *Iezebel* (as you call her) this oath.

Jewes, and that upon particular causes, to wit, the innate jealousie of that Nation which could no otherwise be appeased. As for your instance out of Master *Calvins* Epistle, wherein you would make your reader beleeve that the Consistory of *Geneva* did give such an oath to *Camperell* whereby he and the rest should be tied *to discover their purposes and intention*; No such thing appeares in the Epistle. We finde indeed that two of that company having confessed the wickednesse wherewith they were charged, and the rest impudently denying it; *Calvin* thought it fit to make them confesse the truth upon oath. *Corneus*, who had confessed all before, pressing them not to forsweare themselves, prevailed so, as that they confessed all; and the dancing also, above what was charged upon them. All that we can collect is, that an oath was thought meet to be given, to make them confesse to Gods glory, what was proved by two witnesses, but that they were bound to confesse their intentions here is no syllable of it in the epistle. And therefore to what purpose you bring in this to warrant your oath *Ex officio*, unlesse it be for want of better instances, we know not. *Calv. ad Fard.*

The Acts of *Diocletian Maxim.* (Let them be blamed that called him *Maximilian*: poore men cannot have their Presse wayted on, as your greatnesse may:) You doe as good as passe by, so doe you the practice of the ancient times, and which is a greater leofaile then our *Maximilian*; thinke it is enough to tell us, *this hinders not but in case of a justly grounded suspition and complaint of a halfe approved offence, a man should manifest his innocency by oath.* Whenas we produced these testimonies Page 83. Page 84.

angry at, and that hee may ſtill approve himſelfe the Eſdras or advocate of the woeſt cauſes, engages all his ſtrength and wit for the *maintaining* of that, which hath beene the ruine of ſo many perſons, the racke of ſo many conſciences, the worſt part of the Spaniſh Inquiſition

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Your Biſhop of the Church of *Thyatira*, might have given his wife *Iezebel* (as you call her) this oath.

Jewes, and that upon particular cauſes, to wit, the innate jealouſie of that Nation which could no otherwiſe be appeaſed. As for your inſtance out of Maſter *Calvins* Epiſtle, where in you would make your reader beleeve that the Conſiſtory of *Geneva* did give ſuch an oath to *Camperell* whereby he and the reſt ſhould be tied *to diſcover their purpoſes and intention*; No ſuch thing appeares in the Epiſtle. We finde indeed that two of that company having confeſſed the wickedneſſe wherewith they were charged, and the reſt impudently denying it; *Calvin* thought it fit to make them confeſſe the truth upon oath. *Corneus*, who had confeſſed all before, preſſing them not to forſweare themſelves, prevailed ſo, as that they confeſſed all; and the dancing alſo, above what was charged upon them. All that we can collect is, that an oath was thought meet to be given, to make them confeſſe to Gods glory, what was proved by two witneſſes, but that they were bound to confeſſe their intentions here is no ſyllable of it in the epiſtle. And therefore to what purpoſe you bring in this to warrant your oath *Ex officio*, unleſſe it be for want of better inſtances, we know not. *Calv. ad Farel.*

The Acts of *Diocleſian Maxim.* (Let them be blamed that called him *Maximilian*: poore men cannot have their Preſſe wayted on, as your greatneſſe may:) You doe as good as paſſe by, ſo doe you the practice of the ancient times, and which is a greater Jeofaile then our *Maximilian*; thinke it is enough to tell us, *this hinders not but in caſe of a juſtly grounded ſuſpition and complaint of a halfe approved offence, a man ſhould manifeſt his innocency by oath.* Whenas we produced theſe teſtimonies Page 83. Page 84.

teſtimonies to ſhew that of old no party was put to his oath upon halte proofe, nor proceeded againſt, but upon apparent teſtimonies of more witneſſes then one, which might be conceived to be impartiall.

Whereby it is manifeſt that the proceedings in judicature, for which you contend *herein*, differ from them of old. So hot is the man in the quarrell of his oath, that he ſtrikes his own friends, to reach a blow at us; charging his *good friend Gregory* with a *plain contradiction* (for the words are his, not ours) in which *he ſaith we contradict our ſelves.* This is the *poore all* hee hath ſaid in defence of the oath *Ex Officio*; and could he have ſaid *more, it is like we ſhould have heard it.* If the reader deſire to ſee further how abominable this oath is, how cryed downe by learned men, how contrary to the Word of God, the law of nature, to the civill and and Canon lawes, and to the ſtatutes of our kingdome, he may finde it in that *proud braying ſchiſmatick* Maſter *Parker*; * for ſo he is called in print. For our parts, we ſhall need to ſay no more about thi- oath, God in mercy to his afflicted having put it into the hearts of our Worthies to condemne it to hell from whence it came.

Page 84.

*By Biſhop Hall in his Epiſcopacy by divine right. *Parker* on the croſſe, part. 2. c. 8. ſect. 2.

SECT. XII.

Page 89.

OUr next Section the Remonſtrant tells us, *he is reſolved to neglect*: we ſhould have as ſoone beleeved him, if he had ſaid ſo of all the reſt: we beleeve this *neglect* ſprings neither from a deſire to *eaſe* us, *nor to anger us*; but becauſe he knowes not what to ſay againſt

gainst it. If he did intend *to anger us* he is much mistaken, for it pleaseth us well to heare him give so full a testimony, that secular *imployments are unsuitable to the Ministers of the Gospell. Unlesse in those two excepted cases of the extraordinary occasions and services of a Prince or State.* And the composing of unkind *quarrels of dissenting neighbours.* We take what he grants us here so kindly, that we pardon his unfit comparison *betweene S. Pauls Tent-making to supply his owne necessities,* that he might not be burthensome to the Church, & *the State imployment of our Bishops.* And should in this Section fully have joyned hands with him, but that we must needs tell him at the parting, *that had our Bishops never ingaged themselves in secular affaires;* but *ex officio generali Charitatis* and had beene so free from ambition as he would make the world beleeve they are (neither should wee have beene so large in this Section, nor so aboundant in our processe, nor would the Parliament have made that provision against the secular imployment of Clergy men as they have lately done. Page 90, 91.

SECT. XIII.

THe best Charter pleaded for Episcopacy in former times was Ecclesiasticall constitution, and the favour of Princes. But our latter Bishops suspecting this would prove too weake and sandie a foundation to support a building of that transcending loftinesse, that they have studied to advance the Babell of Episcopacy unto, have indeavoured to under-pinne

it with ſome texts of Scripture, that they might plead a *Jus divinum* for it; that the conſciences of all might be tyed up from attempting to pull down their proud Fabricke; but none of them is more confident in this plea then this Remonſtrant, who is content that Biſhops ſhould for ever be hooted out of the Church, and be diſclaimed as uſurpers, if they claime any other power then what the Scripture gives them, eſpecially bearing his cauſe upon *Timothy, and Titus, and the Angels of the 7. Churches.*

Now becauſe one grain of Scripture is of more efficacy & eſteeme to faith, then whole volumes of humane teſtimonies; we indeavoured to ſhew the impertinency of his allegations eſpecially in thoſe two inſtances.

And concerning *Timothy and Titus*, we undertooke two things: Firſt, that they were not Biſhops (in his ſence) but Evangeliſts, the companions of the Apoſtles in founding of Churches, or ſent by them from place to place, but never ſetled in any fixed paſtorall charge, and this wee ſhewed out of the ſtory of the Acts, and the Epiſtles. The other was, that granting *ex abundanti* they had beene Biſhops, yet they never exerciſed any ſuch juriſdiction as ours doe.

But becauſe the great hinge of the controverſie depends upon the inſtances of *Timothy and Titus*, before we come to anſwer our Remonſtrant, we will promiſe theſe few propoſitions granted by moſt of the patrons of Epiſcopacy.

Firſt, *Evangeliſts* properly ſo called, were men extraordinarily imployed in preaching the Goſpell without a ſetled reſidence upon any one charge. They were *Comites, & Vicarii Apoſtolorum, Vice-Apoſtles*, who had

Def. p. 94.

had *Curam Vicariam omnium Ecclesiarum*, as the *Apostles* had *Curam principalem*. And did (as *Ambrose* speakes) *Evangelizare sine Cathedra.*

Secondly, It is granted by our Remonstrant, and his appendant *Scultetus*, and many others. That *Timothy* was properly an *Evangelist*, while he travelled up and downe with the Apostles. Page 100.

Thirdly, It is expressely granted, that *Timothy* and *Titus* were no Bishops till after *Pauls* first being at *Rome*. That is, after the end of the Histories of the *Acts of the Apostles*. Page 97.

Fourthly, The first Epistle to *Timothy*, and the Epistle to *Titus*, from whence all their grounds for Episcopacy are fetcht, were written by *Paul* before his first going to *Rome*. And this is acknowledged by all interpreters and Chronologers, that we have consulted with upon this point, *Baronius* himselfe affirming it. And the Remonstrants owne grounds will force him to acknowledge that the second Epistle to *Timothy* was also written at *Pauls* first being at *Rome*. For that second Epistle orders him to bring *Marke* alone with him, who by the Remonstrants account died five or six yeeres before *Paul*. Which could not have beene, if this Epistle were written at *Pauls* second comming to Rome. *Estius* also following *Baronius* gives good reason that the second Epistle to *Timothy* was written at *Pauls* first being at *Rome*. *Vide Lud. Capell. hist. Eccles. p. 66. 74.* Page 60. *Estius in Arg. in secundam ep. ad Tim.*

Fiftly, If *Timothy* and *Titus* were not Bishops when these Epistles were written unto them, then the maine grounds of *Episcopacy by divine right* sinke by their owne confession. Bishop *Hall*, in his *Episcopacy by divine right*, part 2. sect. 4. concludes thus peremptorily, *That*

that if the especiall power of ordination and power of ruling and censuring Presbyters be not cleare in the Apostles charge to these two Bishops, the one of Creete, the other of Ephesus, I shall yeeld the cause, and confesse to want my sences. And it must needs be so; for if *Timothy* were not then a Bishop, the Bishops power of charging Presbyters of proving and examining Deacons, of rebuking Elders, and ruling over them, and his imposition of hands to ordaine Presbyters, &c. doe all faile. And Bishops in these can plead no succession to *Timothy and Titus* by these Scriptures more then other Presbyters may. For if they were not Bishops, then all these were done by them as extraordinary Officers, to which there were no successors,

So Bilson.

Sixtly, By the confession of the patrons of Episcopacy. It is not onely incongruous, but sacrilegious for a Minister to descend from a superiour order to an inferiour, according to the great Counsell of Chalcedon.

Vide Epis. by Div. Right, p. 2.

Seventhly, In all that space of time from the end of the Acts of the Apostles untill the middle of *Trajans* raigne there is nothing certaine to be drawne out of Ecclesiasticall Authours about the affaires of the Church, thus writeth *Josephus Scaliger*. Thus *Tilenus* when he was most Episcopall, and *Eusebius* long before them both saith, It cannot be easily shewed who were the true followers of the Apostles, no further then it can be gathered out of the Epistles of *Paul*.

Prolegom. in Chron. Euseb.

Euseb. lib 3. c. 4.

If the intelligent Reader weigh and consider these granted propositions, he may with ease see how the life-blood of Episcopacy from *Timothy* and *Titus* is drayn'd out: for if they were not Bishops till after

Pauls

Pauls firſt being at *Rome*, then not when the Epiſtles were written to them according to the fourth propoſition, and then their cauſe failes: if any ſhall ſay they were Biſhops before *Pauls* firſt being at *Rome*, contrary to the third propoſition, then they make them Biſhops, while by the ſtory its apparent they were Evangeliſts, and did *Evangelizare ſine cathedra*, and ſo claſh againſt the ſecond.

In a word, the office of an Evangeliſt being a higher degree of Miniſtery then that of Biſhops, make them Biſhops when you pleaſe, you degrade them contrary to our ſixt propoſition: whiles the Remonſtrant tryes to reconcile theſe things, we ſhall make further uſe of them in our ſcanning his allegations in this ſection, to which we now proceed. Ephes. 4. 11.

Where firſt the Reader may pleaſe to obſerve that the Remonſtrant ſlideth by our marginall wherein we ſhewed the delineation that *Euſebius* makes of an Evangeliſt, and deſired the Reader to judge thereby whether *Timothy* and *Titus* were not Evangeliſts. Onely he chargeth us with boldneſſe for calling them ſo, though himſelfe afterward confeſſeth it, page 98: p. 100. But why muſt this be boldneſſe? Forſooth, becauſe though *Timothy* be expreſſely called an Evangeliſt, yet *there is no text, no not the leaſt intimation, no not ſo much as the leaſt ground of a conjecture, that Titus was an Evangeliſt.* And if ſo, why doe you afterwards grant it? But whether you doe or no, that it was ſo we have proved ſufficiently in our anſwer. But let any indifferent man here conſider the iniquity of the Remonſtrant that challengeth us for calling *Titus* an Evangeliſt without a text for his name; and yet thinks Page 92.

himselfe much wronged if wee grant him not, that *Timothy and Titus* and the Angels of the Church were Bishops, though he hath no text for the name, nor for the office? Secondly, To our text, 2. *Tim.* 4. 5. πποιησον εὐαγγελιστου, *doe the worke of an Evangelist*, saith he, *rather intimates he was no Evangelist, then that he was:* as if it were no more, then for the Remonstrant *to desire his friend to doe the worke of a Secretary or Sollicitor for him, this implies he is neither.* A very cleare glosse. *Paul* doth not here intreat, as we conceive, but charge. He speakes *Imperative*, not *Impetrative*. Compare this not with the phrases of the Remonstrant, but with the phrases of the same Apostle: and then judge. In the same Epistle 2 Chapt. 3. The same Apostle saith to the same person, *endure hardnesse as a good souldier of Christ*: doth that imply *Timothy* was no souldier of Christ, but onely so imployed for the time? So againe, in the 15. verse of the same Chapter, when the Apostle saith, *study to approve thy selfe a workman that needs not to be ashamed:* doth this prove that *Timothy* was not a workeman but onely for the time? When *Paul* saith, 1 *Cor.* 16. 13. *quite your selves like men*, doth that shew they were not men? but onely so imployed for the time. How would the Remonstrant have triumphed over such a high peece of ridiculous learning in our answer? had we turned off all these texts which use to be produced as proofes of Episcopall authority in *Timothy and Titus* with such a shift as this? this doth not shew it was their worke, but onely they were so imployed for the time.

Page 93.

Wee adde further, That when you acknowledge *Timothy* was to doe the office of an Evangelist (for



(for ſo your compariſon of *your friends doinge the office of a Secretary* warrants us to interpret you) you muſt neceſſarily meane the extraordinary Evangeliſt (for you ſcoffe page 94. at an ordinary Evangeliſt, as a *new fiction*) which if ſo, then conſider how abſurd a thing it is to bid the inferior doe the worke of a ſuperior. Superiours may be intreated to doe the worke of inferiours, becauſe they come within the ſpheare of their activity, and comprehend either virtually or formally what the inferiours are to doe. As Apoſtles have power to doe all that Evangeliſts, Presbyters and Deacons can doe; and Evangeliſts all that Presbyters, &c. but not *è converſo*. Would it not be abſurd to bid a Curate doe the office of a Biſhop? Or a Presbyter the office of an Apoſtle? From all this we conclude, That when *Paul* bids *Timothy, Doe the worke of an Evangeliſt*: he bids him goe on with ſpeed to execute his Vice-Apoſtolicall office in watering the ſeverall Churches in *Aſia, &c.*

But ſaith he, if he were an Evangeliſt, he may be that, and a Biſhop too. For *we doe but dreame when we diſtinguiſh of Evangeliſts.* Truely ſir, this dreame was the fruit of our reading, the fancy of the Authour of Epiſcopacies divine right, and there we finde our ordinary guifted Evangeliſt, under which name indeed we compriſe all preachers. Part 2. p. 2. An Evangeliſt in the naturall ſence of the words is he that preacheth the glad tidings of the Goſpell.

The other branch of that diſtinction, Evangeliſts of extraordinary guifts and employments we finde in Scripture: and in this defence too, *Truth is, their ordinary Evangeliſts are a new fiction.* True, if we ſpeake of the office of the *Evangeliſts*, but to give the title of *Evangeliſt*, according to the naturall ſignification of Page 94.

the

the word to ordinary preachers of the Gospell, is neither *new* nor *fiction*.

Well, *our argument we raise upon this ground is slight. Paul besought Timothy to abide still at Ephesus*, 1. *Tim.* 1. 3. *which had beene a needlesse importunity, if he had had the Episcopal charge of Ephesus, for then necessarily he must have resided there.* But what's his answer to this argument? Nothing, onely saith it is *slight*.

Page 95.

And that other argument brought from *Timothies* perpetuall moving from place to place, to prove that he was never fixed in an Episcopall station, is of as *little force* with him. *The necessities of those times were such, as made even the most fixed Starres planetary, calling them frequently, from the places of their abode to those Services that were of most use for the successe of that great worke: yet so that after their errands fully done they returned to their owne charge.* Let us once professe as much confidence in our cause as the Remonstrant doth in his: We challenge him to shew in all the new Testament, any one that was appointed overseer of a particular Church, whose motion was as *planetary* as wee have shewed that of *Timothy* and *Titus* to have beene. Or if that faile, let him but shew that after *Timothy* or *Titus* went abroad upon the Service of the Churches, they did constantly or ordinarily returne either to *Ephesus* or *Creet*, and not to the places either of the Apostles present abode or appointment. And let them take *Timothy* and *Titus* as theirs, the patrons and presidents of Episcopacy. But till they can shew this, we must beleeve and affirme *Timothy* and *Titus* are Evangelists and no Bishops.

Our next argument, from *Act.* 20. *is but a Reed*

Happy

Happy Remonstrant that deales with such impotent adversaries; our first argument is slight, our second is of no force, our third is but a reed. Yet let us tell you, *Hæret Lateri Lethalis Arundo.* We affirmed, & upon certaine grounds, *Acts* 20.4: (though the Remonstrant know it not) that *Timothy* was with *Paul* at the meeting at *Miletum*, and from thence argued that had *Timothy* been B. of *Ephesus*, *Paul* would have given him a charge of feeding the flocke, and not the Elders, but would have given them direction for their carriage, at least, would not so have forgot himselfe as to call the Elders Bishops, before their Bishops face. You cannot shake it out so easily.

In all which the Remonstrant saith, *we goe upon a wrong ground*: But sure sir, you are not so ignorant of our meaning, as by your questions you would seeme to be. We grant that these assembled persons, were Presbyters or Bishops in a parity, but neither in imparity, neither under *Timothy* nor any other Bishop. And to this purpose is our argument, from the want of directions to them as inferiour: yet notwithstanding the Remonstrant would be glad to picke what holes he can in our argument; yet in part he grants what wee conclude: *That they were all Bishops*, onely with this addition, *they were not meere Presbyters*: but upon what ground? The word it selfe imports they were Bishops: ἐπισκόπους. And doth not the other word πρεσβυτέρους import as strongly they were Presbyters? And the truth is they were Presbyters, whom the holy Ghost had made Bishops. Foreseeing how his owne words would snarle him, if he should grant them all Bishops, he must grant there were more Bishops then one in *Ephesus*; he puts by that blow telling us that *though they* Page 96.

were sent for from Ephesus, yet they were not said to be all of Ephesus Thither they were called from divers parts, which seem to be implyed in these words ye all amongst whom, &c. This is but a poore evasion: For first, the holy Ghost tels us, that *Paul* did now study expedition, and did decline *Ephesus* of purpose because he would not spend time in *Asia*: Now if *Paul* comming to *Miletum* had sent from thence to *Ephesus*, for the Elders of that Church, and they had sent for the rest of the *Asian* Churches, & *Paul* had stayed at *Miletum* till they could assemble to him, this would have beene such an expence of time, as *Pauls* haste to *Jerusalem* could not admit. Secondly, these Elders were all of one Church made by God, Bishops over one flocke; and therefore may with most probability be affirmed to be the Elders of the Church of *Ephesus*. For the Apostles were alwaies exact in distinguishing Churches: that of a *City*, they alwaies called a *Church*: those of a *Province*, *Churches*; Churches of *Galatia*, Churches of *Macedonia*, Churches of *Judea*, &c. And that evasion which you use, page 122. that they might be all called one Church because *united under one government*, makes your cause farre worse. Because notwithstanding this union, you speake of S. *John* joyning them all together in one Epistle, *Revel.* 1. calls them the Churches of *Asia*, and now here the Church. Besides this, the Syriack translation (thought by some to be almost as ancient as the Church of *Antioch*) reads it, *the Elders of the Church of Ephesus*, not onely the Elders of the Church. Thirdly, you say they were Bishops or Superintendents of other Churches as well as *Ephesus*. But your selfe grants in this very page, that *Timothy* was not

yet

yet Bishop of *Ephesus*, and yet you all say that he was the first Bishop that ever *Ephesus* had. And that *Ephesus* was the *Metropolis* of all *Asia*. How then came the *Daughter Churches* to have Bishops before their mother as you call it. Lastly, that we may cut asunder the sinewes (as your phrase is) of your far-fetched answer, borrowed from Bishop *Barlow* and *Andrewes*. Whereas you lay the weight of it upon those words, *Ye all among whom I have gone preaching the Kingdome of God.* Collecting from thence, that there must be some *Superintendents* present from all those places, where he had travelled preaching; Your selfe would quickly see the weakenesse of it, were you not pleading your owne cause. Should any man speaking with three or foure of the members of the late convocation, say, you all who had your hand in the late oath and Canons are in danger, &c. would it imply a presence of all the members of the Convocation because the speech concerned them all? you know it would not. But if this doe not suffice, then tell us, Why must his (*All*) be meant as such superintendents as you plead for, except because they were called Bishops, and so you would raise an argument from the *name* to the *thing*; which kind of argument if it may prevaile, you know your cause is lost.

But the Acumen of this answer by which he makes account *to cut asunder the sinewes* of all our proofes, is this; That *it is more then probable, that Timothy and Titus were made Bishops after Pauls first being at Rome.* Truely sir, here you desert your old friend, *Episc. by Div. right*, (out of whom you have hitherto borrowed a great part both of your matter and words. He saith, *Timothy* Page 97, 98. Epist. 2. part. p. 39.

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PAGINATION

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was at this time a Bishop and present, and Pauls assessor. You it seemes thinke otherwise. Agree as well as you can; we will not set you at variance. We thinke hee was as much bishop before as after; onely we desire to learne when, where, and by whom *Timothy* received his ordination to Episcopacy: The first Epistle to *Timothy* tels us of an ordination which he had received to another office. And Chronologers tell us, that that Epistle was writ many yeeres before *Timothy* was made Bishop of *Ephesus*, according to your computation: and we leave to you to tell us when, and where he received ordination to your Episcopall office: we have perused the Chronologicall tables of *Ludovicus Capellus*, whom you call *Jacob Cappellus*, and have compared him with *Baronius*, & from thence have learned that the Epistle was writ to him before *Pauls* going to *Rome*, but cannot learne from their Chronologie that ever he was made Bishop afterwards.

Page 98. *The same answer* (say you) *may serve you for Titus*; and the same reply serves us: onely whereas you accuse us of guilt for our translating τὰ λοιπὰ (every variation from the ordinary translation must be guilty) know

Page 59. that τὰ λοιπὰ will be translated *things that remaine*, when you and we are dead and rotten. And if our translators did not render τὰ λοιπὰ so, yet so they render τὰ λοιπὰ, *Rev.* 1. 3. 2.

Your second quarrell is to these words (*for a while*) to which because our margent allots the space of betweene five or six yeeres, you thinke you have us at a great advantage. If wee had said he tarried there but a *little while*, you might have had somewhat whereon to fasten; but we spake of a *while*, not in respect of the

the shortnesse of his residence at *Creet*, but as it stands in opposition to residence for terme of life. He was left there but for a *while*. *Ergo* not fixed there during life. The end why the Apostle left *Titus* at *Creet* was to ordaine Elders or Bishops in every City, and not to be Bishop there himselfe. For as *Chrysostome* saith, *Paul would not commit the whole Iland to one man, but would have every man appointed to his charge and Cure. For so he knew his labour would be the lighter, and the people that were under him would be governed with the greater diligence. For the Teacher should not be troubled with the government of many Churches, but onely intend one, and study for to adorne that.* Therefore this was *Titus* his worke, not to be Bishop in *Creet* himselfe, but to ordaine Elders in every City, which was an office above that of a Bishop. For *Creet* was ἀστόμωλις; Now you know sir, that it is above the worke of an ordinary Bishop to plant and erect Churches to their due frame, in an hundred Citties. Bishops are given to particular Churches when they are framed to keepe them in the Apostolicall truth, not to lay foundations, or to exædifie some imperfect beginnings. This service *Titus* did in *Creet*, (the same worke which the Apostle did when he visited the Churches of *Asia*, *Acts* 14. 23.) which being finished, the same Apostolicall power which sent him thither, removed him thence againe for the service of other Churches, as we have formerly shewed from Scripture. And though the Remonstrant tels us this calling away could no whit have impeached the truth of his Episcopacy; We must crave leave to tell him, that though it may be one journey upon some extraordinary Church service might

Chrys. in Tit. c. 1. Hom. 2.

conſiſt with ſuch a fixed ſtation as Epiſcopacy is. Yet an ordinary frequent courſe of jornying, ſuch as *Titus* his was cannot; unleſſe he will grant that *Timothy* might be a Biſhop and an Evangeliſt at the ſame time. But this is contrary to the Remonſtrants one definition of an Evangeliſt, page 94. And therefore he chuſeth rather to ſay *Timothy* was firſt an *Evangeliſt when he travelled abroad, and afterward a Biſhop when he ſetled at home.* This is more abſurd then the former. For if ever *Titus* were a Biſhop; it was then when *Paul* left him in *Creet* to ordaine Elders in every City: And after that time was the greateſt part of his travels, as we have ſhewed in our anſwer. All theſe journeys did *Titus* make after he was left in *Creet*, nor doe we finde any where record of his returne thither: Therefore according to this rule, *Titus* ſhould be firſt a Biſhop, and afterwards an Evangeliſt. Or if the greateſt part of *Titus* his travels had beene before his delegation to *Creet*, yet it had beene no leſſe abſurd to ſay that afterwards he did deſcend from the degree of an Evangeliſt to the ſtation of Epiſcopacy. We hope the Remonſtrant will not deny but an Evangeliſt was as farre above a Biſhop as any Biſhop can fancy himſelfe to be above a Presbyter. And if for a Biſhop to quit his Epiſcopacy and ſuffer himſelfe to be reduced to the ranke of a meere Presbyter, be a crime ſo hainous, ſo odious, *that it had beene much better to have beene unborne then to live to give ſo hainous a ſcandall to Gods Church, and ſo deepe a wound to his holy truth and ordinances, a river, an ocean can neither drowne nor waſh off the offence.* What is it to reduce an Evangeliſt to the forme of a Biſhop?

Page 102.

Anſ. p. 51.

Παρρησία.

Epiſ. Div. Rig. part 2.

We

We had granted that ſome Fathers call *Timothy* and *Titus* Biſhops; the Remonſtrant replies, *ſome, nay all.* Be it ſo, as long as himſelfe hath granted the Fathers did uſe the titles of Biſhops and Presbyters *indifferenter*. But there is a *Cloud of witneſſes of much antiquity which avers Timothy and Titus to have liv'd and died Biſhop of Epheſus & Creet.* But this cloud will ſoone blow over. The Magdeburgenſes tell us, That there is nothing expreſſely or certainely delivered by any approved writer to ſhew how, or how long *Timothy* was Doctour or Governour of the Church of *Epheſus*. Therefore we cannot certainely affirme that he ſuffered martyrdome at *Epheſus*, being ſtoned to death for reproving the idolatry of the *Epheſians* at the porch of *Dianas* Temple, which yet the moſt have reported. Let the Reader further know that his cloud of witneſſes, who averre *Timothy* and *Titus* to be Biſhops, have borrowed their teſtimonies from *Euſebius*, of whom *Scaliger* ſaith, and Doctor *Raynolds* approves of it. That he read ancient *Hiſtories parum attente*, which they prove by many inſtances. And all that *Euſebius* ſaith, is onely *ſic ſcribitur*. It is ſo reported. But from whence had he this Hiſtory? even from *Clemens* fabulous, and *Hegeſippus* not exſtant. And therefore that which is anſwered by our learned Divines concerning *Peters* being at *Rome* and dying there (which is alſo recorded by *Euſebius*) That becauſe *Euſebius* had it from *Papias* an Author of little eſteeme: hence they thinke it a ſufficient argument to deny the truth of the Hiſtory, though aſſerted by never ſo many Authours relying upon one of ſo little credit. The ſame anſwer will fully ſerve to all the authorities pro-

Centur. 1. lib. 2. cap. 10.

Ἰερωνυμ.

produced for *Timothies and Titus* being Bishops from antiquity. And that which *Thucidides* saith of the ancient Greeke Historians, may as truely be said of *Eusebius Irenæus* and others: *Quæ a majoribus acceperant Posteri, ea diligenter; secuti examinis suis item posteris tradiderunt.*

We further shewed how the Fathers called *Timothy* and *Titus* Bishops. *viz.* in the same *sence which learned D. Raynolds saies, they also used to call the Apostles Bishops, even in a generall signification, because they did attend that Church for a time. &c.* This the Remonstrant will not give us leave to doe, but without his leave we shall make it good. We say therefore further: That when the Apostles or Evangelists (perhaps *Iames* at *Hierusalem*, *Timothy* at *Ephesus*, *Titus* at *Creet*) did stay longer at one Church, and exercised such a power, as the Bishops in succeeding ages did aspire unto: when the Fathers would set forth this power of an Apostle or Evangelists long residing in one Church, they (labouring to doe it in a familiar way) did similitudinarily call them Bishops, and sometimes Archbishops or Patriarcks, which all confesse were offices not heard of in the Apostles times; not meaning they were so formally, but eminently: neither could they call them so properly, for the power they exercised was in them formally Apostolicall or Evangelicall, reaching not only to the Church where then they resided, but to all neighbouring and bordering Churches, as farre as was possible for them to oversee, or the occasions of the Church did require; they having no bounded Dioceses, but had the care of all the Churches. In this sence they might call them so, but for either an Apostle

Apostle or Evangelist to be ordained a Bishop or Presbyter had beene both unnecessary and absurd: unnecessary, because the higher degree includes the inferiour eminently, though not formally; and absurd to descend lower, that after they had been Apostolically or Evangelically employed in taking care of all the Churches, they should be ordained to a worke which should so limit them, as to make them lesse usefull to the Church of God.

But, saith he; *all this discourse is needlesse, whether Timothy or Titus were Evangelists or no; sure we are, both they stand for persons charged with those offices and cares which are delivered to the ordinary Church-governours in all succeeding generations*: How doth it? you give us no ground of your surenesse; nor can give us any other then what may be said of the Apostles, *for they also stand as persons charged, &c.* Secondly, it is true the substance of those cares and offices, which belong to Apostles and Evangelists is transmitted to the ordinary Church-governours, as farre as is necessary for the edification of the Church, else the Lord had not sufficiently provided for his Church: all the question is, whether these Church-governours are by way of Aristocracy the common Councell of Presbyters, or by way of Monarchy Diocesan Bishops? Now unlesse you prove that *Timothy* and *Titus* were ordinary officers (or as Doctor *Hall* cals them, Diocesan Bishops) to whom as to individuall persons such care and offices were individually intrusted, you will never out of *Timothy and Titus* defend Diocesan Bishops. Thirdly, though the substance of these cares and offices were to be transmitted to ordinary Church-governours,

yet they are not transmitted in that eminency or personall height, in which they were in the Apostles and Evangelists: an Apostle where ever he lived might governe and command all Evangelists, all Presbyters &c. an Evangelist might governe all Presbyters, &c. but no Presbyter or Bishop might command others, onely the common Councel of Presbyters may charge any or many Presbyters, as occasion shall require. In a word, these ordinary Church-governours succeed the extraordinary officers, not in the same line and degree, as one brother dying, another succeeds him in the inheritance; but as men of an other order, and in a different line. Let the Remonstrant therefore *take Timothy and Titus as he findes them*, that is, Evangelists, men of extraordinary dignity and authority in the Church of Christ: Let him *with his first confidence maintaine that our Bishops challenge no other spirituall power then was delegated to them.* We shall upon better grounds maintaine with better confidence, that if they chalenge the same, they ought to be disclaimed for usurpers.

But much more challenging such a power as was never exercised by *Timothy* and *Titus*, as we demonstrated in our former answer in severall instances; which are so commonly knowne as our Remonstrant is ashamed to deny them: onely plaies them off, partly with his old shift, *the abuse of the person, not of the Calling.* But we beseech you sir, tell us whether these persons doe not perpetrate these abuses (though by their owne vice, yet) by vertue of their place and Callings. Partly by retorting questions upon us, *when, or where did our Bishops challenge to ordaine alone; or to*

governe

governe alone? we have shewed you when and where already, *when or where did our Bishops challenge power to passe a rough and unbeseeming rebuke upon an Elder?* Sure your owne conscience can tell that hath taught you to apply that to an Elder in office which we onely spake (in Scripture phrase) of an Elder in generall. It was your guile, not our ignorance that turned it to an Elder in office. *Where did*, say you, *our Bishops give Commission to Chancellors, Commissaries, &c. to rayle upon Presbyters, to accuse them without just ground, &c.* where have not Chancellors done so? and what power have they but by Bishops Commission to meddle with any thing in Church affaires? And where is the Bishop that hath forbid it them? *Qui non prohibet facit.* Onely there is one practice of our Bishops he is something more laborious to justifie: That is, their casting out unconforming brethren, commonly known in their Court language by the name of schismatickes and heretickes, which *Timothy* and *Titus* never did, nor had any such power delegated to them; heretickes indeed the Apostles gave them power to reject: but wee had hoped the refusall of the use of a ceremony should never have beene equalized in the punishment either to heresie or schisme. But the Remonstrant hath found Scripture for it. *Doth not the Apostle wish that they were cut off that trouble you?* but sure it is one thing to wish men cut off by God, and another thing to cut them off by the censure of the Church. Besides this was written to the Galatians; and they that troubled them, were such as maintained doctrines against the foundation, *i.* Justification by workes of the Law, &c. which we thinke are very neere of kinne to hereticks. Page 102.

tiches. I am sure farre above the crime of the Remonstrants *unconforming brethren*, who are unsetled in points of a meane difference, (which their usuall language knowes by no better termes then of schismatickes and factious) yet even such have fallen under the heaviest censures of suspension, excommunication, deprivation, &c. which the Remonstrant unable to deny would justifie, which when he shall be able to doe, he may do something towards the patronizing of Bishops. But in the meane time let him not say they are our owne ill raised suggestions, but their owne ill assumed and worse mannaged authority, that makes them feare to be disclaimed as usurpers.

The second Scripture ground which the Remonstrant is ambitious to draw in for the support of his Episcopall cause, is the instance of the Angels of the seven Churches, which because it is *locus* [illegible] and cried up as *argumentum verè Achilleum*, we did on purpose inlarge our selves about it. And for our paines the Remonstrant, as if all learning and acutenesse were lockt up in his breast (*Narcissus* like in love with his owne shadow) professeth *that this peece of the taske fell unhappily upon some dull and tedious hand. &c.* Which if it be so, it will redound the more to the Remonstrants discredit; when it shall appeare that he is so shamefully foiled and wounded by so dull an adversary. He objects *Colemorts oft sod*, when he cannot but know that the whole substance of his owne booke is borrowed from Bishop *Bilson* and Doctor *Downham*. And that there is nothing in this discourse about the Angels, but either it is [illegible], or if [illegible], it is [illegible]. But before we come to answer our Remonstants particulars

Page 103.

ticulars, we will premise something in generall about these *Asian* Angels.

It may seeme strange that the defenders of Episcopacy lay so much weight of argument upon the word or appellation of *Angell*; which themselves know to be a title not impropriated to the chiefe Ministers of the Church, but common to all that bring the glad tidings of the Gospell; yea to all the messengers of the Lord of Hosts. We conceive there are 2. maine reasons that induce them to insist so much on this? First, they finde it the most easie way of avoyding the dint of all the Arguments brought against them out of the History of the Acts and Epistles, by placing one above the rest of the Presbyters in the period of the Apostles times. And so finding in the Revelation (which was written the last of all the parts of the Scripture, except peradventure the Gospell written by the same penne) an expression which may seeme to favour their cause, they improve it to the utmost. Partly because hereby they evade all our arguments which we bring out of the Scripture. Doe we prove out of the 20. of *Acts*, Presbyters and Bishops to be all one? Doe we prove the Bishops described in *Timothy* and *Titus* to be one and the same in name and office with a Presbyter? Doe we prove that their Churches were all governed *Communi Consilio Presbyterorum?* All shall be granted us, and yet the Divine right of Episcopacy be still held up by this sleight, by telling us, that before the Apostles left the earth they made over their authority to some prime men. Demand where this is extant? The Angels of the seven Churches are pleaded presently. And partly because we have no other Scripture

of latter inspiration and edition, whereby to prove the contrary.

Another inducement is, because the writers neere the Apostles times make frequent mention of a Bishop, and as they would have us believe, some waies distinguished from a Presbyter. Some of them mentioning the very men that were the Angels of these Churches; as *Polycarpus* of *Smyrna* & *Ignatius* (who is said to have beene martyred within twelve yeeres after the Revelation was written,) wrote letters to the severall Churches, wherein he mentioneth their Bishops distinct from their Presbyters. Now (saith the author of *Episcopacy by divine right*) the Apostles immediate *successors could best tell what they meant before them did. Who can better tell a mans pace then he that followes him close at heeles?* And this hath so plausible a shew, that all are condemned as blind, or wilfull, who will either doubt that Episcopacy was of Apostolicall institution, or thinke that the Church of Christ, should in so short a time deviate from the institution of the Apostles. But now how insufficient a ground this is for the raising up of so mighty a Fabricke as Episcopacy by Divine right, or Apostoliecall institution wee desire the Reader to judge by that that followes.

Epis. by Di. Right, 1 pt. 35.

First, the thing they lay as their foundation is a meere metaphoricall word, and such as is ordinarily applied to Presbyters in common.

Secondly, the Penman of those seven Epistles did never in them, nor in any of his other writings so much as use the name of Bishop, he names Presbyters frequently, especially in this booke, yea where he would

set

set out the office of those that are neerest to the throne of Christ in his Church, *Revel.* 4. And whereas in Saint *Johns* daies some new expressions were used in the Christian Church, which were not in Scripture: As the Christian Sabbath began to be called ἡμέρα κυριακὴ and Christ himselfe ὁ Λόγος. Now both these are found in the writings of S. *John*, and it is strange to us that the Apostle should mention a new phrase, and not mention a new office erected in the Church, as you would make us beleeve.

Neither thirdly, in any of his writings the least intimation of superiority of one Presbyter over another, save onely where he names *Diotrephes* as one ambitiously affecting such a Primacy. Nor is there any one word in these Epistles whence an Episcopall authority may be collected. So that did not the testimonies that lived soone after make the argument plausible, it would appeare ridiculous. But alas the suffrage of all the writers in the world is infinitely unable to command an Act of Divine faith without which divine right cannot be apprehended.

Suppose we were as verily perswaded that *Ignatius* wrote the Epistles which goe under his name (which yet we have just cause to doubt of, as knowing that many learned men reject a great part of them, and some all) as we can be perswaded that *Tully* wrote his: All this can perswade no further that the Apostles ordained and appointed Bishops as their successors, but onely by a humane faith: but neither is that so. The most immediate and unquestionable successors of the Apostles give cleare evidence to the contrary. It is granted on all sides that there is no peece of antiquity,

tiquity that deserves more esteeme then the Epistle of *Clement*, lately brought to light *by the industry and labour of that learned Gentleman Master Patricke Young.* And in that Epistle Bishops and Presbyters are all one, as appeares by what followes: The occasion of that Epistle seemes to be a new sedition raysed by the *Corinthians* against their Presbyters, page 57.58. (not as Bishop *Hall* saies, *the continuation of the schismes amongst them in the Apostles daves:*) *Clement* to remove their present sedition tels them how God hath alwaies appointed severall orders in his Church, which must not be confounded; first, telling them how it was in the Jewish Church; then for the times of the Gospell, tels them, that Christ sent his Apostles through Countries and Cities, *in which they constituted the first fruits* (or the chiefe of them) *unto Bishops and Deacons, for them who should beleeve afterward*, p. 54.55.

For the further high commendation of *Clement* and this his peece, See *Epis. by div. right* part 2 sect. 10. p. 59,60. Whom yet he hath wronged in his quotations.

Those whom hee calls there Bishops afterwards throughout the Epistle he cals Presbyters, p. 58,62, 69. All which places doe evidently convince that in *Clement* his judgement, the Apostle appointed but two officers (that is Bishops and Deacons) to bring men to beleeve: Because when he had reckoned up three orders appointed by God among the Jewes, High-priests, Priests, and Levites, comming to recite orders appointed by the Apostles under the Gospell, hee doth mention onely Bishops and Deacons: and those Bishops which at first he opposeth to Deacons, ever after he cals Presbyters. And here we cannot but wonder at the strange boldnesse of the author of *Epis. by divine right*, who hath endevoured *to wire-draw* this Author (so much magnified by him) to maintaine his

his Prelaticall Episcopacy: and that both by *foysting* in the word *withall* into this translation which is not in the Text, that the Reader might be seduced to beleeve that the offices of Episcopacy and Presbytery were two different offices. And also by willingly misunderstanding *Clement* his phrase ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς: for by the word (ἐπισκοπῆς) he would have us understand Episcopacy as distinct from Presbyterie: whereas the whole series of the Epistle evidently proves that the word *Episcopus & Presbyter* are ἰσοδυναμοῦντα: And so also by the word (ὀνόματι) hee would have us to understand that the contention then in *Corinth* was only about the name: whereas it appeares by the Epistle it selfe, that the controversie was not about the name, but dignity of *Episcopacy:* for it was about the deposition of their godly Presbyters, p. 57, 58. And the word ὄνομα is thus interpreted by *Beza Eph.* 1. 21. *Phil.* 2. 9. & *Heb.* 1. 4. and *Mead* in *Apoc.* 11. p. 156. In which places ὄνομα is rendred by ἀξίωμα, so here ἐπὶ τῷ ὀνόματι τῆς ἐπισκοπῆς is put for ἀξιώματι τῆς ἐπισκοπῆς. By all this we see that the most genuine and neerest successor of the Apostles knew no such difference.

Lastly, it is worth our observation, that the same writers who (as they say) testifie that these 7. Angels were in a superiour degree to Presbyters, do likewise affirm that the Apostle *Iohn* sate many yeeres B. of *Ephesus*, and was the Metropolitan of all *Asia*, in which we suppose the Remonstrant will allow his readers a liberty of beleeving him, and allow us a liberty to tell him that D *Whitakers* saith, *Patres cum Jacobum Episcopum vocant aut etiam Petrum, non propriè sumunt Episcopi nomen, sed vocant eos Episcopos illarum Ecclesiarum in quibus aliquamdiu commorati sunt.* And in the same place, *Whitak. de Pontif. qu. 2. cap 15.*

Et si propriè de Episcopo loquatur, absurdum est Apostolos fuisse Episcopos. Nam qui propriè Episcopus est, is Apostolus non potest esse quia Episcopus est unius tantum Ecclesiæ. At Apostoli plurium Ecclesiarum fundatores & inspectores erant. And againe, *Hoc enim non multum distat ab insaniâ, dicere Petrum fuisse propriè Episcopum, aut reliquos Apostolos.*

Now we returne to our Remonstrant. Our answer to his objection from the Angels was: That the word *Angell*, is to be taken *collectively*, not *individually*, which he cals, *pro more suo, a shift and a conceit which no wise man can ever beleeve.* And yet he could not but take notice that we alleaged *Austin, Gregory, Fulke, Perkins, Fox, Brightman, Mede*, and divers others for this interpretation: which will make the world to accuse him for want of wisdome, for calling the wisedome of such men into question. Before he addresseth himself to answer our reasons, he propounds two queres.

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1. *If the interest be common and equally appertaining to all, why should one be singled out above the rest?* A very *dull* question, which is indeed a very begging of the cause. For the question in agitation is, whether when Christ writes to the 7. Angels, he meant to single out 7. *individuall* persons above the rest, or else writes to the 7. Angels *collectively* meaning all the *Angels* that were in all the Churches.

The second question is as *dull* as the first. *If you will yeeld the person to be such as had more then others, a right in the administration of all, it is that we seeke for.* But he knew we would not yield it. And therefore we may justly use his owne words, *that these questions are tedious and might well have beene spared.* And so also the instances *of a letter indorsed from the Lords of the*

the Councell to the Biſhop of Durham, concerning ſome affaires of the whole Clergy of his Dioceſſe: No man will deny but that the Biſhop of *Durham* is an individuall Biſhop. This example ſuppoſeth the Angell about whom we diſpute to be meant individually, which you know is the τὸ ζητούμενον betweene you and us. *Quid hæc ad Rhombum?* We will give you inſtances more ſuitable to the purpoſe. Suppoſe one in Chriſts time, or his Apoſtles had indorſed a letter to the Chiefe-prieſt concerning the affaires of the *Sanhedrim*, and another letter to the chiefe Ruler of the Synagogue concerning the affaires of the Synagogue, and another letter to the Captaine of the Temple, concerning the buſineſſe of the Temple; could any man imagine but that theſe indorſments muſt neceſſarily be underſtood *collectively?* conſidering there were more Chiefe-prieſts then one in *Ieruſalem*, *Luke* 22. 4. and more chiefe Rulers of the Synagogue then one, *Math.* 19. 18. compared with *Acts* 18. 8. 17. And more Captaines of the Temple then one, *Acts* 4. 1. compared with *Luke* the 22. 4. and ſo alſo ſemblably more Angels and Miniſters in the ſeven Churches then ſeven. But ſtay ſir, we hope you are not of opinion, that any of your *Aſian Biſhops* had as much ſpirituall and temporall power as the Lord Biſhop of *Salisbury*, and the Lord Biſhop and Palatine of *Durham*, *Cave dixeris.*

At laſt you come to our proofes, which you ſcoffingly call *invincible.* You ſhould have done better to have called them *irrefragable*, like your good friends *irrefragable propoſitions.*

Our firſt argument is drawne from the Epiſtle to *Thyatira*, *Revel.* 2. 24. *But I ſay unto you* (in the plurall

number, not unto thee in the ſingular) *and unto the reſt in Thyatira.* Here is a plaine diſtinction betweene the *Governours*, and the *governed.* And the *Governours* in the plurall number; which apparently proves that the Angell is *collective.* The Remonſtrant hath no way to put this off, but by a *pittifull ſhift* to uſe his owne words. He tels us he hath found *a better coppy*; which is a very unhappy and unbecoming expreſſion, apt to make ignorant people doubt of the originall text, and ſo in time rather to deny the Divinity of the *Scriptures*, then *of Epiſcopacy.* But this better coppy is but lately ſearcht into, for we finde that Biſhop *Hall*, in his *Epiſcopacy by Divine right*, reads it as we doe. But *I ſay unto you, and the reſt in Thyatira.* But what is this better Coppy? *It is a Manuſcript written by the hand of Tecla*; which if it be no truer then *Itinerarium Pauli & Teclæ*, it will have little credit among the Learned. But that which makes you to magnifie it the more, is that doughty argument which it helped you to againſt us, concerning the ſame Church of *Thyatira*, in which the Angell is charged *for ſuffering that woman Iezabel.* And now you ſay, *in that memorable copy of Tecla, it is* τὴν γυναῖκα σου Ἰεζάβελ; which you interpret, *thy wife Iezebel.* And juſt as *Archimedes*, you come with an εὕρηκα εὕρηκα, *And call upon us to bluſh for ſhame.* What ſay you in a different character, *ſhall we thinke ſhe was wife to the whole company or to one Biſhop alone?* But for our part we doe thinke you have more cauſe to bluſh for making ſuch a Tranſlation, and rather then you will not prove the Angell of *Thyatira* to be an individuall Biſhop, you will *un-Angell* him, and make him an other *Ahab*, to marry a curſed *Iezebel.* We wonder that never

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Page 106. The memorable copy of *Teclaes* may be tranſlated, *Thy woman Iezebel*, or *That woman of thine Iezebel.* We ſee no ſhadow of reaſon

ver any proteſtant writer had the wit to bring this text againſt the papiſts to prove the lawfulneſſe of Prieſts marriages; no not Doctor *Hall* himſelfe in his defence of the married Clergy. Give us leave here to uſe your owne words, page 108. *Forbeare Reader if you can, to ſmile at this curious ſubtilty, what Cabaliſme have we here? judge Reader what to expect of ſo deepe ſpeculations.* And alſo to repeate what you ſay, page 110. *If you pleaſe your ſelfe with this new ſubtilty it is well from us you have no cauſe to expect an anſwer: it can neither draw our aſſent, nor merit our confutation.* We beleeve it to be as true that *Jezebel* was the wife of the Biſhop of *Thyatira*, as that *Tecla* was the wife of *Paul*. But to returne to the former text: Let any judicious reader ſurvey the latter part of the 23. verſe (which is the verſe before that out of which we bring our reaſon) there he ſhall finde Chriſt ſpeaking to the Church of *Thyatira*, ſaith: *And I will give to every one of you* (in the plurall number.) And then followes, *But I ſay unto you and the reſt in Thyatira.* And he will not onely confeſſe that though the 24. verſe ſhould faile, yet the 23. would prove the ſame thing, as effectually as the 24. but alſo will grant that from the coherence it is evident that the old copies are better then that which this Remonſtrant cals the better coppy of *Tecla*. But beſides this text, let the Reader caſt his eye upon what Chriſt ſaith to the Angell of the Church of *Smyrna*, *Revel.* 2. 10. *Feare none of thoſe things which thou ſhalt ſuffer, behold the divell ſhall caſt ſome of you into priſon,* (of you in the plurall number:) *that yee may be tryed* (yee in the plurall number) *and you* (in the plurall againe) *ſhall have tribulation ten daies; be thou faithfull unto*

why the Remonſtrant ſhould tranſlate it, *Thy wife Iezebel.* In the Arabick it is, *Quod fruiſti mulierem vocatam Iezebel,* according to our ordinary Greeke copies.

unto the death, and I will give thee a Crowne of life. Obſerve here how our Saviour Chriſt changeth the number. *Be thou faithfull. And the divell ſhall caſt ſome of you, &c.* to ſhew unto us, that the *Angell* is not meant of one ſingular perſon, but of all the whole company of Presbyters that were in *Smyrna.* So alſo Chriſt writing to the Angell of the Church of *Pergamus* ſaith, verſe 13. in the beginning of the verſe, *I know thy workes*, in the ſingular number; but in the latter end, *who was ſlaine among you*, in the plurall number. We expect that the Remonſtrant will when beſt at leaſure bring tidings of *another better coppy*, to avoyd the dint of theſe texts that doe as we thinke demonſtratively prove the thing in queſtion.

Our ſecond argument is drawne from the like phraſes even in this very booke of the Revelation, where it is uſuall to expreſſe a company under one ſingular perſon; as the civill ſtate of *Rome*, as oppoſite to Chriſt, is called a beaſt with ten hornes: and the Eccleſiaſticall ſtate Antichriſtian, is called, the whore of Babylon. To which you anſwer. 1. *That if it be thus in viſions and Emblematicall repreſentations, muſt it needs be ſo in plaine narrations?* But good ſir conſider, this very thing we are about was ſeene by Saint *Iohn* in *a viſion*: and you your ſelfe confeſſe in the next page, that the word *Angell* is *metaphoricall. How then is it a plaine narration?* Secondly, you ſay *becauſe it is ſo in one phraſe of ſpeech, muſt it be ſo in all?* We anſwer, that this argument was not brought to prove that the word *Angell* muſt needs be taken *collectively*, but onely that it might be ſo taken, and that it was the likelieſt interpretation, eſpecially conſidering what was added out

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of

of Maſter *Mede* (who was better skilled in the meaning of the Revelation then your ſelfe) that the word *Angell* is commonly (if not alwaies) in the Revelation taken *collectively*. Thus the ſeven Angels that blew the ſeven trumpets, and the ſeven Angels that poured out the ſeven vials, are not literally to be taken, but Synecdochically, you reply. *Perhaps ſo, but then the Synecdoche lies in the ſeven, not in the Angels*, and ſo you grant *the word Angell to be metaphoricall, but we are never a whit the neerer to our imagined Synecdoche.* But this is but a meere fallacy. Let but the reader expect, till we make good our fourth reaſon, and then we ſhall ſee our imagined Synecdoche made reall. For the preſent it is ſufficient, that it is the ordinary cuſtome of the holy Ghoſt in the Revelation, by Angell to meane Angels; by ſeven Angels, not ſeven individually, but collectively. But whether the Synecdoche be in the word ſeven, or in the word Angel, that is nothing to the purpoſe in hand.

Our third argument, is drawne from the word *Angell*, which is a common name to all the Miniſters and meſſengers, &c. And ſurely had Chriſt intended to point out ſome one individuall perſon by the *Angell*, he would have uſed ſome diſtinguiſhing name to ſet him out by: he would have called him *Rector*, or *Preſident*, or *Superintendent*; but calling him by a name common to all Miniſters, why ſhould we thinke that there ſhould be any thing ſpoken to him that doth not aſmuch concerne all the reſt who are Angels as well as he? All *that* you anſwer is, *that Chriſt knew this well enough, and if he had meant it, had it not beene as eaſie to have mentioned many as one?* But here wee humbly Page 107.

deſire

desire the Reader to consider two things. 1. The unreasonablenesse of this answer: we brought three reasons why Christ when he meant divers Angels, spake in the singular number *Angell*, not *Angels*. These reasons the Remonstrant passeth over with a scorne, (the commonest, safest, surest way of answering, the Remonstrant hath:) and yet he demands page 104. *why should one be singled out above all, if the interest be common?* And here, *why doth not Christ say to the Angels?* But let him first answer our *Therefores*, and wee will quickly answer his *Wherefores*. Secondly, how justly we may retort this answer upon the Remonstrant and say, If Christ had meant by the seven *Angels* seven *Bishops*, how easie had it beene for him to have written to the *Bishop of Ephesus* (as he was lately called at the Spittle by a Bishop) to the *Bishop of Smyrna*, instead of the Angell of *Ephesus*, and the Angell of *Smyrna*. But this Christ doth not doe, and not onely so, but Saint *Iohn* also in all his bookes makes not any mention of the name Bishop. And therefore it seemeth strange to us that Episcopacy by divine right should be fetched out of his writings. I but saith the Remonstrant, it is written ὁ Ἄγγελος. *And therefore the denoted person must needs be singular. For surely you cannot say that all the Presbyters at Ephesus were one Angell.* Yes sir, wee can say they were all one Angell *collectively*, though not *individually*. And we can shew you where Christ speaketh in the singular number, and joyneth the Article with it also, and yet meaneth Synecdochically more, for one, as *Iohn* 4. 37. *Iohn* 10. 11. ὁ σπείρων, ὁ θερίζων, ὁ κλέπτης, ὁ ποιμὴν ὁ καλός, which must be all meant indefinitely, not individually. You suppose againe, that if that

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Christ

Christ had said, *To the Starre of Ephesus, no body would have construed it but of one eminent person.* But herein also you are much mistaken, for the word *Starre* is as common a name to all Ministers as the word *Angell*, as we have shewed in our answer.

The fourth argument you account *ridiculous*, and in a proud scorne *passe it over with a jeere.* But you will see in the conclusion you your selfe to be the *ridiculum caput*, not we. Our argument stands thus: Our Saviour saith, *The seven Candlesticks which thou sawest are the seven Churches*: but he doth not say, *the seven starres are the seven Angels of the same Churches.* But the *Angels* of the *seven Churches* omitting not without mystery the number of the Angels, least wee should understand by Angell one Minister alone, and not a company. To omit your scoffes, you answer it is plaine that *every Church hath his Angell mentioned, and there being seven Churches, how many Angels (I beseech you) are there?* This answer is as easily blowne away, as the wind blowes away chaffe. It is true, every Church hath his Angell mentioned, but whether Angell individually or Angell collectively, that is still the question, and therefore for ought you say, though there were but seven Churches, there might be seven, and seven times seven Angels in those Churches. But you intimate that Christ saith, *the 7. starres*, though he doth not say the seven Angels. Now here give us leave to put our Remonstrant in mind of the *imagined Synecdoche.* For we justly conceive that these words, *The seven Starres are the Angels*, are figurative, and that there are two figures in them, a metaphor in the word Starre and Angell, Page 102.

and a Synecdoche in the word seven. For we doe not thinke that the seven Starres signifie seven individuall Angels, for then indeed the reader might have justly smiled at our curious speculation, but we thinke them to be taken collectively. Thus *Revel.*8.2. *John saw seven Angels which stood before God*, by which seven Angels Doctor *Reynolds* doth not understand seven individuall Angels, but by a Synecdoche all the Angels. For there are no seven particular Angels that doe stand before God, but all doe so, *Dan.*7. The words of Doctor *Reynolds* are these, *Quare cum communis sit omnibus electis Angelis Dei stare coram throno, videtur nomine septem Angelorum significari universos Angelos Dei.* Item, *Ita numero septenario sæpe significari omnes, numerum saltem infinitum numero finito docent, septem columnæ Pro.*9. *septem pastores Math.*5. *septem oculi Zach.*3. *sed imprimis in istis mysteriis Apocalypseos, septem Candelabra, septem Lampades, septem phialæ, septem plagæ.* And now let the Reader judge whether this argument be so ridiculous as the mocking Remonstrant would make it.

*Censura lib. Apocryph. præl.*64.

But that you may see how dull the answerer himselfe is whilst he accuseth others of *dulnesse*, let us a little consider what *pittifull shifts* he useth in his answer to our last reason.

Our last argument is; Though but one *Angell* be mentioned in the forefront, yet it is evident the Epistles themselves are dedicated to all the Angels and Ministers in every Church, and to the Churches themselves: and if unto the whole Church, much more unto the Presbyters of that Church. To this you answer.

1. By granting the argument which is to grant the

cause,

cause, as will appeare to any judicious Reader: For the reason doth not onely say that the whole Church is concerned in the Epistles, and spoken unto in them, but that they are dedicated to all the Ministers as well as one, & to all the Churches as well as to the Angels, as appeares *Revel.* 1. 11. *send it to the seven Churches*: and also by the Epiphonema of every Epistle, *he that hath an eare to heare, let him heare what the Spirit saith to the Churches*, not onely *concerning* the Churches, but *to the* Churches. But then you argue secondly, *if every* Page 109. *Epistle be written to all the Churches, then we must say that every of these seven Angels must be the whole company of all the seven Churches, which were a foule nonsence.* But you must understand that though every Epistle be written to all the Churches, yet not *eodem modo*. As for example; the Epistle to *Ephesus* was written *primò, propriè & formaliter* to the Church of *Ephesus*, but to the other Churches onely, *reflexivè & per modum exempli*. And therefore we returne your nonsence upon your selfe. For we doe not confound the *Angels and the Churches* (we know there is a distinction betweene the Starres and the Candlesticks) but we affirme that the Epistles are written to the *Churches* as well as to the *Angels*, and to all the Angels as well as to any one.

Thirdly, you say *we might have saved the labour both* Page 109. *of Ausbertus and the rest of our Authours, and our owne.* But surely unlesse you meant to yeeld the cause, you would never say so. For we proved out of *Ausbertus*, that according to his judgement, by *Angell* is meant the *whole Church*. And out of *Perkins, Brightman, Fulke, Foxe, Austin, Gregory, Primasius, Hamo, Beda, Richard, Thomas*, &c. That the word *Angell* is to be taken not

individually, but *collectively*. And further we shewed that in these seven Epistles where one person is singled out and spoken unto in particular, either by way of praise or dispraise; that such places are not to be understood of one individuall person, but of the whole company of the Ministers in all things equall with that our Angell: which are proved by such reasons, which because you knew not how to answer, you say *we might have saved our labour*; and in that indeed we should have saved your credit, but have done the cause much prejudice.

Lastly, you say *satis Magistraliter* (for you prove it not) *That there are such particularities both of commendations and exceptions in the body of the severall Epistles as cannot but have relation to those severall overseers to whom they were inderssed, as you have elsewhere specified.* But whom *you* are, and where this is specified you refuse to tell us. Page 110. Onely you put us to answer: *Had all the Presbyters of Ephesus lost their first love? Had each of them tried the false Apostles? Had all those of Sardis a name to live and were dead? Were all the Laodicean Ministers of one temper?* You say, *no doubt* it was otherwise. But this is Αυτοκατακριτον. We say, No doubt that not onely the Presbyters of *Ephesus*, *Sardis*, *Laodicea*, but that the whole Church had lost their first love, and were become lukewarme, and had a name to live and were dead, (wee say all that is *genera singulorum*, not *singula generum*) and this wee prove. Because the punishment threatned by Christ is threatned not onely against that one *Angell*, but against all the Church, *Revel.* 2.5. *I will remove thy Candlestick.* *Revel.*2.16.24. Now we have no warrant in the word

of

of God to thinke that God would remove his Gospell from a Church, becauſe one Angell in that Church hath loſt his firſt love, when all the other, and the whole Church alſo are fervent and zealous in their love to Chriſt. Or that God would ſpue out a whole Church out of his mouth, for the lukewarmneſſe of one man, when the Church it ſelfe and all the other Miniſters are zealous. This is the reaſon that makes us beleeve that though one *Angell* be ſometimes ſpoken unto in particular, yet it muſt neceſſarily be underſtood in a collective ſence, not in an individuall ſence, which we hinted in our anſwer. But the Remonſtrant comes with his *Index expurgatorius*, and anſwereth us onely with a *Deletur*. And thus he ſerves us alſo in the following reaſons, why Chriſt did not write *To the Angels* in the plurall number; but *To the Angell* in the ſingular. And this he doth throughout the whole booke, paſſing by unanſwered thoſe things which are moſt materiall. *Vas vitreum lambens, pulvem non attingens.*

As for that tedious diſcourſe that followeth in foure leaves (about our overliberall conceſſion, that, ſuppoſe the word *Angell* be meant *Individually*, yet it made nothing for the upholding of a Dioceſan Biſhop with ſole power of ordination, and juriſdiction, as a diſtinct order ſuperiour to Presbyters) we will be very brieſe in our anſwer to it, to prevent ſurfet, and becauſe it is more then we need have yeelded, and alſo becauſe ſo little is ſaid of it to the purpoſe by this Remonſtrant. And here let the Reader obſerve: 1. That of the foure Authors cited in the upholding of the *individuall* Angel, Doctor *Fulke* is falſely alleged,

and the other three, Master *Beza*, Doctor *Raynold* and *Parens*, though they interpret the word *Angell* to mean for one singular person, yet we are sure none of them hold Episcopacy by divine right. For D. *Raynold* his letters to S. *Francis Knowles* now in print will witnesse: and for *Beza* and *Parens*, it is well knowne that they were *Presbyterians*. We expected many of the ancient Fathers to make good this interpretation; but we see he is beholding to those for it who are none of his best enemies to the *Hierarchall preeminency*, and therefore we may be the more secure that no great prejudice can come to our cause by this interpretation, if taken in the sence of these Authors.

2. That the great question is: what makes this interpretation for a *Diocesan Bishop*, with sole power of *ordination* and *jurisdiction*, as a distinct *order* above *Presbyters*? But the Remonstrant cunningly conceales halfe the question, and answers, *much every way*. And why so? *Because if there were many Angels in each Church, and yet but one singled out and called The Angel of that Church, it must needs follow that there was a superiority, and inequality.* Page 111. But what is this to the question in hand? The thing to be proved is, not onely that this Angell had a *superiority*, but a *superiority of jurisdiction* over his fellow Angels; but of this *altum silentium*. Doctor *Reynolds* will tell you that this was onely a superiority of order; and that all jurisdiction was exercised in common. *Beza* will tell you, that this Angell was onely *primus*, and that he was *Angelus Præses*, not *Angelus Princeps*. And that he was *Præses mutabilis*, and *ambulatorius*, just as a *Moderator* in an *assembly*, or as the *Speaker* in the *House of Commons*, which is onely during

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the Parliament. Both which interpretations may well stand with the *superiority* and *inequality* you speake of.

Our first argument to prove that though the word *Angel* be taken *individually*, that yet nothing will hence follow to uphold a Diocesan Bishop with sole power of jurisdiction as a distinct order Superior to Presbyters was, because it was never yet, nor never will be proved that these Angels were Diocesan Bishops; considering that parishes were not so numerous as to be divided into Dioceses in Saint *Johns* daies. And the seven Starres are sayd to be fixed in their seven Candlestickes, not one Star over divers Candlesticks. And *Tindall* together with the old translation calls them seven congregations. And because we read that at *Ephesus*, that was one of those Candlestickes, there was but one flock, for the answer of all which we expected a learned discourse to prove that the seven Churches were Diocesan, and so consequently the Angels Diocesan Angels. But the Remonstrant baulkes his worke as too great for his shoulders, and instead of solid Divinity turnes criticke, and playes upon words and syllables *Domitian* like, catching at flies, when he should have beene busied about greater matters.

First, he tels us, *That if Parishes were not united into Dioceses* (or were not so many as to be divided into Dioceses which we thinke all one notwithstanding your parenthesis) *in Saint Johns daies, and therefore no Diocesan Bishop; by the same reason we may as well argue, that there were no parochiall Bishops neither, since that then no parishes were as yet distinguished.* Which we Page 111, 112.

grant

grant to be very true. But if there were no Parochiall Bishops in the Apostles daies, much lesse Dioceſan. The Apostolicall Bishops were Bishops of one Church, and not of one parish (as we meane by parish) till many yeeres after. But not to quarrell at the word parish, or dioceſe; let but the Remonstrant shewe us that these Angels were Bishops over divers setled Churches, or divers fixed congregations, *& nobis erit alter Apollo.* For our parts we are sure that at first the number of beleevers, even in the greatest Cities, were so few, as that they might well meete ἐπὶ τὸ αὐτὸ in one and the same place; and these were called the Church of the City, and therefore to ordaine Elders κατ' ἐκκλησίαν, & κατὰ πόλιν, are all one in Scripture. And it cannot be demonstratively proved that they became so numerous in the Apostles daies in any great City, so as that they could not meet in one and the same place. But yet we confeſſe that it is very probable that it was so in *Ierusalem*, if you compare *Acts* 2.41. 4.4. 5.14. And whether it was so also in these severall *Asian Churches* we know not; but however, this is agreed upon on all parts. That beleevers in great Cities were not divided into set and fixed congregations or parishes till long after the Apostles daies. And that therefore if when they multiplied, they had divers meeting places, that yet notwithstanding these meeting places were frequented promiscuously, and indistinctly, and were taught and governed by all the Presbyters promiscuously and in common, and were all called but one Church, as is evident in *Hierusalem*, *Act.* 8. 1. *Act.* 15. 6. 22. 16. 4. 21. 18.

So also in these seven Churches, where the beleevers

vers of every City are called but one Church, and were governed in common by divers Angels, or Presbyters; as we see plainely proved in the Church of *Ephesus*, *Acts* 20. 28. Hence it followeth that there were no sole-ruling Bishops, nor one Bishop over divers Churches, or set Congregations in Saint *Iohns* daies.

Secondly, according to his wonted language, he tels us of *making Bulls and Solecismes*, because wee say *that the seven Starres are said to be fixed in their seven Candlesticks, whereas these Starres are said to be in the right hand of Christ*, as if these two were *divisum*. Know sir, That in regard of their *protection* they are said to be in Christs right hand, but in regard of their *Function* and *Office* they may be truely said to be fixed in their seven Candlesticks. But instead of picking quarrels at words, you should have done well (if you could) to prove that these Candlesticks were dioceſan Churches. We say each Starre had its Candlesticke, not one Starre over divers. And wee thinke that this Candlesticke was but one particular Church, or one set Congregation (though happily when they multiplyed, they might meete indistinctly in divers, under divers Angels equally governing.) For this we alledged *Obiter Tindals* translating the seven Churches seven Congregations. All you answer is, onely to shew that *in other places of the Scripture by Congregation in Tindale sence cannot be meant a parishionall meeting*. But what if it be not so in other places, how doe you make it appeare

Page 112.

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that it is not so in this place? We are sure it is so taken in twenty other places of *Tindals* translation, and may very properly be taken here also. We alledge also, that in *Ephesus* which was one of these Candlestickes, there was but one flocke. You demand *whether this flocke were Nationall, Provinciall, or Dioceſan?* And why doe you not demand whether it were not *Oecumenicall* also? that so the Pope may in time come to challenge his flocke *universall*. But you are sure, you say, that *this flocke was not a parochiall flocke*, because it cannot be proved, that *all the Elders to whom Paul spake were onely belonging to Ephesus*. But can this Remonstant prove that there were more Elders or Bishops then those of *Ephesus*? This is to answer *Socratically*, and in answering not to answer. However it is not so much materiall. You your selfe confesse that the Elders or Bishops of *Ephesus* had but one flocke. And if divers Bishops were over one flocke in the Apostles daies, where is your individuall Bishops over divers flockes in the Apostles daies?

Page 114.

Our second argument is also drawne from the Church of *Ephesus*, which was one of the seven Candlestickes, in which we are sure in Saint *Pauls* daies there were many Angels, and those called Bishops, *Acts* 20. 28. And to one of those in all likelyhood was the Epistle to *Ephesus* directed, if the direction be meant individually. But yet wee read not a word of any superiority, or superintendency of one Bishop over another. To them

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the Church in generall is committed, without any reſpect to *Timothy* who ſtood at his elbow. But to all this *ne γρῦ quidem*, onely he tels us *it is anſwered in anſwering the firſt.* But how true this is, let any Reader judge. At the end of this reaſon, wee produce *Epiphanius* affirming that in ancient time it was peculiar to *Alexandria*, that it had but one Biſhop, whereas other Cities had two. Here our Remonſtrant takes a great deale of paines not to confute us, but to confute *Epiphanius*. All that we will reply is this; to deſire the Reader to conſider that this *Epiphanius* was the firſt that (out of his owne private opinion) accuſed *Ærius* of madneſſe, and (as this Authour ſaith) of hereſie, for denying the ſuperiority of Biſhops over Presbyters. And if this Remonſtrant thinke it no diſparagement to himſelfe to be a confuter of *Epiphanius*, why ſhould we be cryed downe ſo heavily for not agreeing with *Epiphanius* in his judgement concerning *Ærius*? Page 114.

The third argument the Remonſtrant cuts off in the midſt. For whereas wee ſay, that there is nothing ſayd in the ſeven Epiſtles that implyeth any ſuperiority, or majority of rule, or power that thoſe Angels had over the other Angels that were joyned with them in their Churches: the anſwerer makes it runne thus, *That there is nothing ſaid in the ſeven Epiſtles that implies a ſuperiority*; which indeed is to ſpoile the argument. For wee grant there is ſomething ſaid to imply a ſuperiority of the Miniſters over the people, but the queſtion is Page 116.

of a superiority of power of one Angell over the other Angels which were joyned with him in his Church. But this he conceals; because hee knew it was unanswerable. Only he tells us; First, that the *Epistles are superscribed to the Angell, not Angels.* This is *crambe millies cocta.* But what is this to a majority of rule or power? Secondly, he tells us it will appeare from the *matter of the severall Epistles.*

Page 117. For hee askes; *Why should an ordinary Presbyter be taxed for that which hee hath no power to redresse? That the Angell of Pergamus should be blamed for having those which hold the doctrine of Balaam, or the Nicolaitans, when he had no power to proceed against them. Or the Angell of the Church of Thyatira for suffering the woman Iezebel* (if it must be so read) *to teach and seduce when he had no power of publique censure to restraine her?* This discourse is very loose and wild, *Vt nihil pejus dicamus.* Doth not the Remonstrant plead here for sole power of jurisdiction (which hee doth so much disclaime in other places of his booke) when hee would have the singular Angel of *Pergamus* and *Thyatira*, to have power to proceed against offendors, either he doth this or nothing. For our parts we answer without lisping; That it was in the power not of one Angell, but of all the Angels of *Pergamus* and *Thyatira*, to proceed against those that *held the doctrine of Balaam and the Nicolaitans.* To restraine that woman *Iezebel*, or the Bishop of *Thyatira* his wife (if it must needs be so read) wee doe not thinke that one *ordinary Presbyter* (as you call him)



him) was to exerciſe cenſures alone, nor one *extraordinary Biſhop* neither. We find the contrary *Matth.* 8. 1 *Corinth.* 5. And therefore we referre it to the Miniſter or Miniſters of each Congregation with the advice, and conſent of the Presbyters adjoyning, which we are ſure, is more conſonant to the word then to leave it to the Hierarchicall Biſhop, and his Chancellor, Commiſſary, or Officiall.

In the next paragraph; wee challenge you to ſhew us what kind of ſuperiority this Angell had, if he had any at all? We require you to prove that he had any more then a ſuperiority in parts and abilities, or of order. Where is it ſaid that the Angell was a ſuperiour degree or order of Miniſtery above Presbyters? Or that he had ſole power of ordination and jurisdiction? But you flie from thoſe queſtions as farre as from a Snake that would ſting you, and diſdaining all that we ſay (which is your accuſtomed way of anſwering) you tell us that *you are able to ſhew who were the parties to whom ſome of theſe Epiſtles were directed, and to evince the high degree of their ſuperiority. Parturiunt montes, naſcetur ridiculus mus.* Alas ſir, you tell us but what we told you before, and what others have ingeminated *mecum veniunt.* You ſay, *That Ignatius and Tertullian tell us that Oneſimus was now the Angell or Biſhop of Epheſus, and Polycarpus of Smyrna.* But marke what we anſwer. Page 117. Page 118.

Firſt, we doubt of the truth of the ſtory. For

others tell us that *Timothy* was Bishop (as they call him of *Ephesus* when Christ wrote this Epistle: and this opinion *Ribera*, *Lyra*, and *Pererius* follow. Others leave it in *medio*, and say it is uncertaine. But suppose the story were true, we answer

Secondly, it doth not follow because *Onesimus* was Bishop of *Ephesus* in Saint *Johns* daies, that therefore he was the onely party to whom Christ wrote his Epistle. For Saint *Paul* tels us that there were many Bishops at *Ephesus* besides *Onesimus*, and he may very well write to him, and to all the rest as well as him. That Christ wrote not onely to *Polycarpus* (if hee were Angell of *Smyrna*) but to all the other Angels that were at *Smyrna*, appeares by what we said before out of Revelation 2. 10.

Thirdly, you know sir, that by your owne confession *Bishops and Presbyters* had all one name in the Apostles daies, and long after, even in *Ireneus* his time. And therfore what though *Polycarpus* be called the Bishop of *Smyrna*; and *Onesimus* Bishop of *Ephesus*: still the question remaines, whether they were Bishops *phrasi Apostolica?* (that is Presbyters) or *phrasi Pontificiâ?* Whether Bishops *Antonomastice* and *Diexochen*; so called, or whether Bishops in a generall sence, as all Presbyters are called Bishops. And suppose they were Bishops properly so called (which we beleeve not) yet still it lies upon you to prove that these were *Hierarchicall Bishops*. That they had such power as our Bishops assume to themselves.

selves. That they were a distinct order superior to Presbyters. And that they had sole power of ordination and jurisdiction. We are confident that you are so farre from being able to prove that they had a sole power, as that you cannot prove they had any superiority of power over their fellow Angels. For ought of any thing said by you in this large discourse, *This individuall Angell* may be nothing else then a *Moderator of a company of Presbyters*, having onely a superiority of order, and this also mutable and changeable, according as *Parens* and *Beza* hold, whom you follow in this interpretation.

In the shutting up of this discourse concerning the *Angels*, the Remonstrant as if he were very angry spits out nothing but scorne and contempt against his adversaries. We bring one example and two testimonies to prove that the Angels of the seven Churches were not superior one to another, and he cries out as one much displeased, *Away then with these your unproving illustrations and unregardable testimonies which you as destitute of all antiquity shut up the Scene withall.* Page 118. But though you fling them away in your anger and fury, yet we trust the ingenious Reader will gather them up, and consider also that this Remonstrant (that like another *Champion* against Doctor *Whitaker* bragges that all the Fathers, and all the Councels are of his side and yet he) brings neither Fathers nor Councels for to prove that these Angels are to be understood indivi-

vidually: and ſo wee take our leave of this diſcourſe.

In the next place we come to the *two poſtſcripts* (which indeed weer *poſt-ſcripta* after the booke was made, and inſerted to avoyd an *hiatus*) which all the defenders of Hierarchy cite for the averring of Epiſcopacy by divine right. To this you reply:

Firſt, *That you are no waies ingaged to defend theſe poſtſcripts*: It is true, not as you are a Remonſtrant, but as you are *juratus in verba Magiſtri*, ſworne to maintaine any thing that may uphold Hierarchicall Epiſcopacy.

Secondly, you confeſſe ingeniouſly *they are not canonicall*; yet you ſay *they are of great antiquity*; but you durſt not ſet downe how ancient. For wee have good reaſon and authority to thinke that they are not ancienter then *Theodoret* who lived 435. yeeres after Chriſt. We brought many arguments to prove not onely the *Apocryphalnes*, but the *falſeneſſe* of theſe *ſubſcriptions*. To all which you ſubſcribe by your ſilence. Onely you would faine (if you could) juſtifie that clauſe in the *ſubſcription to Titus written from Nicopolis*; and the rather becauſe you finde it ſo in that *famous ancient Manuſcript of Tecla ſent by the late Patriarch of Conſtantinople*. It ſeemes then you have ſeene that Manuſcript. And if ſo, why doe you not deale faithfully with your Reader, and diſcover what you finde in it; for we are credibly informed in that copy there is no mention of *Titus* his

Page 121.

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being *Biſhop of Creet*, or of *Timothy* his being *Biſhop of Epheſus*. But this is your conſtent courſe, to conceale whatſoever makes againſt you, and to magnifie whatſoever hath but a ſhadow of appearance for you, that all men may perceive you ſeeke victory rather then truth.

But before we leave the *Poſtſcripts* we will anſwer to your two queſtions. Firſt, *you would* Page 119. *faine ſee any pretence of ſo much age againſt the matter of theſe ſubſcriptions, the averred Epiſcopacy of Timothy and Titus.* For reply, we referre you to what is ſaid before at large in anſwer to this demand. Onely we will put you in minde of a ſpeech of Biſhop *Barlows*: *We are not unwilling to be judged by antiquity, ſo it be ſuch an antiquitie to which Ignatius appeales.* Τὰ ἐξ ἀρχῆς ἀεὶ δοκοῦντα. *Nothing more acceptable to us then Hiſtories, if ſuch as are written by him who ſtiles himſelfe, The ancient of daies. And for the Fathers, none more welcome to us then him whom Juſtin Martyr cals Pater Patriæ, and that is Saint Paul.* Now Saint *Paul*, when he wrote his firſt Epiſtle to *Timothy*, and purpoſely undertooke in his third Chapter to ſet out the Office of a Biſhop, mentioneth nothing in that Office which is not competent to a Presbyter; and therefore omits the Office of a Presbyter, including it in the Office of a Biſhop; which hee would never have done, if hee had at the ſame time made *Timothy* an Hierarchicall Biſhop, with a power to doe that formally which was unlawfull for a Presbyter to doe. And be-

sides we have proved that this Epistle was written before *Paul* first being at *Rome*, and so before the time that you say *Paul* made him *Bishop*. As for his Epistle to *Titus*, he directly confounds the Offices of Presbyters and Bishops, and makes them one and the same, Chapter 1. Verses 5,6,7. Which he certainely would not have done if he had made them at that time distinct Orders with distinct Offices. The ancient Fathers indeed some of them call *Timothy* and *Titus* Bishops in an improper sense, because they staid longer in *Ephesus* and *Creet* then Evangelists ordinarily did. And did preach, and ordaine, and doe those things which Bishops in their time used to doe, which notwithstanding they did not formally doe as Bishops, but virtually and eminently as Officers of an higher degree. Hence *Salmeron* himselfe saith in his first disputation upon *Timothy*, *Videtur ergo quod fuerit plusquam Episcopus, etiamsi ad tempus in ea civitate ut pastor praedicaverit, & sacros ordines promoverit. Unde quidam vocant eum Episcopum.* *Ambrose* saith one while he was a *Deacon*, another while a *Presbyter*. Others a *Primate*, and others a *Bishop*. *Lyra* proveth him to have beene an *Archbishop*, and *Titus* a *Priest*. *Beda* calleth him an *Apostle*. *Aquinas* thinkes that *Titus* was *Bishop* of *Dalmatia*, because when *Paul* wrote his second Epistle to *Timothy* hee was at *Dalmatia*, 2 *Tim.* 4. 10. Thus you see the Fathers agree not amongst themselves, and therefore helpe you little in this point.

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Your ſecond queſtion is: *Whether ever we have* Page 122.
beene urged to ſubſcribe to any other ceremonies then have beene eſtabliſhed by the Lawes of this Realme and Church? And why theſe Ceremonies are the Biſhops more then Ours? We anſwer: Firſt, That to our knowledge ſome have beene urged to ſubſcribe to other ceremonies then haye beene eſtabliſhed by the Lawes of this Realme, and Church, and to promiſe obedience *editis & edendis*. Secondly, that this very urging of us to ſubſcribe to the ceremonies eſtabliſhed, is more then the Lawes require; For the Lawes require to ſubſcription onely to the thirty nine Articles. Thirdly, We cannot but juſtly diſlike your diſtinction of, *The Lawes of this Realme and Church*. For we know no Lawes of the Church obligatory, but ſuch as are eſtabliſhed by the Lawes of the Realme, as both Houſes of Parliament have lately determined. And whereas you aske, *Why theſe Ceremonies are the Biſhops, more then ours?* We anſwer: Firſt, becauſe it is ordinarily ſaid, *No Ceremony, no Biſhop*. But it was never ſaid, *No Ceremony, no Presbyter*. Secondly, becauſe in the Convocation (which you here terme the Church) the Biſhops, or rather the Archbiſhop ſwayes all. And there are five or ſix which are there, *Ex mero Officio*, and for the moſt part are the Biſhops creatures, and hang their ſuffrages upon his lippes: and but two Clerkes for the Presbyters, which alſo for the moſt part are forced upon them by the Biſhop,

and his Officers. Thirdly, becauſe they are ours, if ours as a burden. But theirs, as their crowne, and glory, for which they fight as for a ſecond Purgatory, to uphold their Courts and Kitchins.

In the next place we propounded an objection framed by Biſhop *Andrewes* and divers others from the inequality in the Miniſtery appointed by Chriſt himſelfe, betweene the twelve Apoſtles and the ſeventy Diſciples. To which wee anſwered: Firſt, that it cannot be proved that the Apoſtles had any ſuperiority over the ſeventy, either of ordination, or juriſdiction. Secondly, ſuppoſe it could; yet, That ſuperiority and inferiority betweene Officers of different kindes, will not prove that there ſhould be a ſuperiority and inferiority betweene Officers of the ſame kinde. To which you reply; firſt, *That the Apoſtles ordained the Deacons, that Paul laid hands on Timothy.* Page 123. But this is no ſolution of the objection, unleſſe you can prove the Deacons and *Timothy* to have beene amongſt the number of the ſeventy Diſciples, or *Paul* to have beene one of the twelve Apoſtles. Secondly, you anſwer, That Biſhops and Presbyters differ *toto genere*, and are *Officers of different kind, as much as the Apoſtles and the ſeventy Diſciples.* Page 124. Which is an aſſertion not onely contrary to the Fathers (who accounted the Biſhop to be but *Primus Presbyter*; and as *Hierome* ſaith, *Unum ex ſe electum celſiori gradu collocatum.*) *Aquin. Anrel. Caprol. &c.* But alſo more unſound then moſt of the Papiſts whofreely acknowledge that *Presbyteratus*

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is the higheſt order in the miniſtry, and that *Epiſcopacy* is but a different degree of the ſame order, and not a ſuperior order from Presbyters. An order may be reputed higher, either becauſe it hath intrinſecally an higher vertue, or becauſe it hath an higher degree of honour and dignity. Now we deny not but the latter antiquity did by their Canons make Epiſcopacy an higher Order in regard of dignity and honour, πρεσβειων or καθημων μειζονι τιμῃ (as a Councell ſpeakes) but did never account it an higher power by divine right. This laſt branch the Remonſtrant would faine prove (if he could) by an argument drawne from ſucceſſion; becauſe (ſaith he) *the Biſhops ſucceed the Apoſtles, and the Presbyters the ſeventy Diſciples.* And we are challenged, page 158. to ſhew *whether ever any Father or Doctor of the Church till this preſent age held that Presbyters were the ſucceſſors to the Apoſtles, and not to the ſeventy Diſciples rather.* But here is nothing in which the Remonſtrant ſhewes more wilfull ignorance then in this. For the ancient Fathers doe make the Presbyters ſucceſſors of the Apoſtles as well as Biſhops. Thus *Irenæus* liber 4. cap. 43, 44. *Quapropter & eis, qui in Eccleſiâ ſunt Presbyteris obedire oportet, his qui ſucceſſionem habent ab Apoſtolis, ſicut oſtendimus qui cum Epiſcopatus ſucceſſione charisma veritatis certum ſecundum placitum patris acceperunt.* So alſo *cap* 44. and *lib.* 2. *cap.* 2. Thus alſo our *Ierome* (as you call him) in his Epiſtle *ad Heliodorum, Clerici dicuntur Apoſtolico*

gradui succeſſiſſe. So *Origen* in *Matth.* 16. ſaith, all Presbyters ſucceeded the Apoſtles in the power of the keyes. And *Ignatius ad Smyrnenſes* ſaith the ſame. Yet *ſtill like* (as you ſay you have heard) page 125.) *ſome beaten cocke, you dare crow, and tell your Reader, that all antiquity hath acknowledged* τρεῖς βαθμοὺς *three ſeverall rankes in the Church-Hierarchie.* But where will you begin your antiquity? We ſay with the Father, *id verum quod antiquiſſimum.* Shew us your three degrees in Scripture. You confeſſe page 47. that theſe three orders are not there to be found. We read in Scripture, the *Deacon* to be a ſtep to a *Presbyter*, but not a *Presbyter* to a Biſhop. And wee deny that ever it was accounted in antiquity, that a Biſhop did ever differ from a *Presbyter*, as a *Presbyter* from a *Deacon*. For theſe differ *Genere proximo* (*Noverint Diaconi ſe ad miniſterium, non ad ſacerdotium vocari.*) But a Biſhop differs from a Presbyter as from one who hath that power of Prieſthood no leſſe than himſelfe; and therefore the difference betweene theſe Prieſts be *circumſtantiall*, and not ſo *eſſentiall* as betwixt the other. Thus Biſhops and Archbiſhops are divers orders of Biſhops according to ſome Canons of the Church: not that one excelled the other, as a power of higher vertue, but of higher dignity then the other. Indeed of late yeeres Epiſcopacy hath beene a βάθρον to preferment, and a *ladder* for all pious and conſcientious men to be ſuſpended upon, as *Mordecai* upon *Hamans* gallowes; but now is in danger to become

Page 124.

(like

(like *Hamans* ladder) their owne ruine and downe- Page 125.
fall. *Iam ſumus ergo pares.*

In your tranſition to your next Paragraph, that you might diſparage the oppoſers of the Hierarchicall Epiſcopacy by divine right, you endeavour to make them the Diſciples of none but *Jerome*. But herein you cannot but know how injuriouſly you deale with them, conſidering the numberleſſe number of Authors, both ancient and moderne, that aſſert that, which you would faſten upon him alone. In the Paragraph it ſelfe, you confeſſe what we undertooke to prove; That the ancient Biſhops and others differ in regard of their *Acceſſories*, dignities, titles, and maintenance. But onely whereas among other inſtances we told you of golden Chalices and wooden Prieſts; You tell us, *That if in time we ſhould ſee wooden Chalices, and* Page 127.
wooden Prieſts, we may thanke our ſelves. Truely ſir, we may thanke you, and not our ſelves; for the Lordlineſſe and inſolent carriages of ſome Biſhops under the great revenues and the multitude of *wooden Prieſts* which they have made, who have beene intoxicated with the *Golden Chalice* of the whore of *Babylons* abominations, hath ſo alienated the affections of people from them; as that what doome ſo ever they are ſentenced unto, it is no other then what they have brought upon themſelves. As for our part, we are ſtill of the ſame mind, that honourable maintenance ought to be given to the Miniſters of the Goſpell, not onely to live, but to be hoſpitable. Indeed we inſtanced

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in many that did abuſe their large revenues. But you are pleaſed to ſay, *That in this Ablative age the fault is rare and hardly inſtanceable.* We thinke the contrary is more hardly inſtanceable. And as for your *Ablative age*, if you meane it of poore *Preſbyters*, who have beene deprived of all their ſubſiſtance by the unmercifulneſſe of Biſhops, whom they with teares have beſought to pitty their wives and children, we yeeld it to be too true. Or if you meane, in regard of the purity of the ordinances, the frequency of preaching, the freedome of conceived prayer; We denie not but in this ſence alſo it may be called the *Ablative age*. But if you relate it to Epiſcopacy and their Cathedrals (with whom it is now the *Accuſative age*) We hope that the yeere of recompenſe is come, and that in due time for all their *Ablations* they may be made a gratefull *oblation*. We have done with this ſection, and feare not to *appeale to the ſame judicious eyes* the Remonſtrant doth, to judge to whoſe part that *Vale* of *abſurd inconſequences and bold ignorance* which hee brands us withall doth moſt properly appertaine.

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SECT.

SECT. XIV.

IN this Section hee comes to make good his anwers formerly given to ſome objections by him propounded, and by us further urged: The firſt objection was from that *prejudice which Epiſcopacy challenging a divine originall doth to Soveraignty*, which was wont to be acknowledged, not onely as the *conſerving* but as *the creating cauſe* of it in former times. The Remonſtrant thinks this objection is ſufficiently removed, by telling us, there *is a compatibleneſſe in this caſe of Gods act and the Kings. And what can wee ſay to this?* Sir, you know what we have ſaid already, and not onely ſaid but proved it, and yet will confidently tell us you have *made good by undeniable proofes, that (beſides the ground which our Saviour layd of this imparity) the bleſſed Apoſtles by inſpiration from God made this difference*, &c. Made good? when? where? by what proofs? Something you have told us about the Apoſtles, but not a word in all the defence of any ground laid by our Saviour of this imparitie; yet the man dreams of undeniable proofs of that whereof he never ſpake word.

Remonſt. p. 16.

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Wee muſt therefore tell you againe, take it as you pleaſe, that if the Biſhops diſclaime the influence of Soveraignty into their creation, and ſay that the King

doth not make them Bishops; they must have no being at all. Nor can your questions stop our mouthes:

Pag. 130. *Where or when did the King ever create a Bishop? Name the man and take the cause.* Wee grant you Sir, that so much as there is of a Presbyter in a Bishop, so much is Divine: *But that imparity and jurisdiction exercised out of his own demandated authority*, which are the very formalities of Episcopacie, these had their first derivation from the *Consent, Customes, Councell, Constitution* of the Church, which did first demandate this Episcopall authority to one particular person; afterwards the Pope having obtained a *Monarchie* over *the Church*, did from *himself* demandate that authority that formerly *the Church* did, and since the happy ejection of the Popes tyrannicall usurpations out of these Dominions, *our Princes* being invested with all that *Ecclesiasticall power* which that Tyrant had usurped, that same imparity and authority, which was originally demandated from the Church, successively from the Pope, is now from the King. Looke what influence the Church ever had into the creation of Bishops, the same the Pope had after; and looke what influence the Pope had heretofore, the same our Laws have placed in the King: which is so cleere that the Remonstrant dares not touch, or answer.

There was a Statute made the first of *Edward* the sixth, inabling the King to make Bishops by his Letters patents *Onely*: Hence all the Bishops in King *Edwards* the sixt time were created Bishops by the Kings Letters patents ONELY; in which all parts of Ecclesiasticall jurisdiction are granted them in precise words, *praeter & ultra jus divinum*, Besides and beyond divine

divine right, to be executed onely, *nomine, vice, & Authoritate nostri Regis*, in the Kings royall stead, name, and Authority, as the patents of severall Bishops in the Rolls declare.

But besides *the Kings Letters, the Bishop is solemnly ordained by the imposition of the hands of the Metropolitan, and other of his brethren, & these as from God invest him in his holy calling. As from God?* Good sir prove that; prove that the Metropolitan and Bishops in such imposition of hands are the instruments of God, & not the instruments of the King; prove they doe it by Commission received from God, and not by command of the King onely. Produce one warrant from Scripture, one president of a Bishop so ordained by a Metropolitan and fellow Bishops, and without more dispute take all. Shortly, resolve us but this one thing; what is it that takes a man out of the ordinary ranke of Presbyters, and advanceth him to an imparity and power of jurisdiction? is it humane authority testified in the Letters of the King, or is it divine authority testified by the significative action of imposition of hands by the Metropolitan and fellow Bishops? if the former, you grant the cause, if the latter, consider with what good warrant you can make a form of Ordination (by the hands of a Metropolitan and fellow Bishops) which is a meer humane invention, to be not onely a signe, but a mean of conveying a peculiar and superiour power from Divine Authority, and of making a Presbyter a Bishop *Jure divino*. Pag 130.

Finally, Sir, make as much as you can of your *Ordination by a Metropolitan*, slight as much as you please your unworthy comparison between the King and our

Patrons, yet did the Kings *Conge d'eslire* give you no more humane right to Episcopacie, then the hands of the Metropolitan and fellow Bishops give you of right Divine, you would be Bishops by neither. It is not your confident re-inforcing of your comparison that shal call carry it, till you have first proved it from Scripture, that God never instituted an order of Presbyters or Ministers in his Church, as wee have proved, God never instituted an order of Bishops. Secondly, that by the Laws of the land as much of the Ministeriall power over a particular Congregation is in the patron, as there is of Episcopall power in the King. Till then (wee beseech you) let it rest undetermined whether your self, or we may best be sent to *Simons Cell*. We say no more, lest you should think *we flout your modesty with an unbeseeming frumpe*, which whither our answer be guilty of, as you here charge us, let the Reader compare the 28 and 29 pages of your Remonstrance, and our Answer to those pages, and determine.

The second objection was from that imputation which this truth casts upon all Reformed Churches which want this government; this the *Remonstrant* must needs endevour to satisfie, *that hee may decline the envie that attends this opinion*. But what needs the Remonstrant feare this envy? Alasse, the *Reformed Churches are but a poore handfull* ! *Rumpantur ilia*, need the Remonstrant care? Yet is it neither his large protestation of his honourable esteeme of those Sister Churches, nor his solicitous cleering himselfe from the scandalous censures and disgracefull termes cast upon them by others (under whose colours he now militates) that will divert this envie, unlesse he either de-

deſert his opinion, or make a more juſt defence then he hath yet done. The Defence is, *That from the opinion of the Di. right of Epiſc. no ſuch conſequence can be drawn, as that thoſe Churches that want Biſhops are no Churches. Epiſcopacy though reckoned among matters eſſential to the Church, yet is not of the eſſence of a Church, and this is no contradiction neither.* If you would have avoided the contradiction, you ſhould have expreſſed your ſelfe more diſtinctly; knowing that things eſſentiall are of two ſorts; either ſuch as are eſſentiall *conſtitutivè*, or ſuch as are eſſentiall *conſecutivè*. You had done well here, had you declared whether you count Epiſcopacie eſſentiall to a Church *conſtitutive*, or *conſecutivè*; if *conſtitutivè*, then it is neceſſary to the being of a Church, and it muſt follow, where there is no Biſhop, there can be no Church: If eſſentiall onely *conſecutivè*, wee would be glad to learne how thoſe officers which by Divine inſtitution have demandated to them peculiarly *a power of ordaining all other officers in the Church (without which the Church it ſelfe cannot be conſtituted)* and ſuch a power as that thoſe officers cannot be ordained without their hands, ſhould not bee eſſentiall to the Conſtitution of a Church, or tend *onely to the well being, not to the being of it?* Either you muſt diſclaim your own propoſitions, or owne this inference, and not think to put it off with telling your Reader, It *is enough for our friends to hold diſcipline of the being of a Church, you dare not be ſo zealous.* If heat in an Epiſcopall cauſe may be called *zeale*, you dare be as *zealous* as any man we know. Your friends wee are ſure are as zealous in the cauſe of their *Epiſcopacie* as any of ours have been in the defence of *diſcipline*. Did ever

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any of our friends in their zeale rise higher then to frame an oath, whereby to bind all men to maintaine their discipline? You know some of yours have done as much: but them wee know you will leave to their owne defence, as you doe your *learned Bishop of* Pag. 134. Norwich, now he is dead. It is work enough for you to defend your selfe, and give satisfaction to the questions propounded.

First, we demanded the reason why Popish Priests converted to our Religion are admitted without new ordination, when some of our brethren flying in Queen *Maries* time, and having received Ordination in the Reformed Churches were urged at their return to receive it again from our Bishops? This shamelesse and partiall practice of our Prelats hee could not deny, but frames two such answers of which the second confutes the first, and neither second nor first justifies their practice. In the first he denies a capability of admittance by our laws, and yet in his second, he confesseth many to be admitted without any legall exception, which how well they consist, let the Reader judge.

The second question was, *whether that office which by divine Right hath sole power of Ordination, and ruling of all other officers in the Church, belong not to the being, but onely to the glory and perfection of a Church?* The Remonstrant is so angry at this question, that before hee can finde leisure to answer it, he must needs give a little vent to his choller: *Can we tell what these men would have?* (saith he) *have they a mind to go beyond us in asserting that necessity and essentiall use of Episcopacie, which we dare not avow?* What is that which you dare not avow? is it that Episcopacy

piscopacy hath *sole power of ordaining and ruling all other Officers in the Church?* But this wee are sure you will avow, That imposition of hands *in ordination and confirmation have ever been held so intrinseall to Episcopacie, that I would faine see where it can be shewed that* ANY EXTREMITY OF NECESSITY *was by the Catholike Church of Christ ever yet acknowledged for a warrant sufficient to diffuse them into other hands.* Is not this to say that the sole power of ordaining Officers is in the hands of the Bishop? *And dare not* WE *avow this now?* Blessed be they that have taken downe your confidence. And where you are witty by the way, *you tell us we still talke of sole Ordination and sole Jurisdiction, we may if we please keep that paire of soles for our next shooes.* Good Sir, wee thanke you for your liberality, but wee doubt you either part with them out of fear you shall no longer keep them, or they will prove no longer worth the keeping. But consider one thing, we beseech you, if you make this donation not onely in your own name, but in the name of the whole Episcopall order, you and they may turn *Fratres Mendicantes*, and go bare foot, if you part with these paire of soles, and what will become of your *Quid facit Episcopus, quod non facit Presbyter excepta ordinatione? You doe not contend* (say you) *for such a height of propriety*, &c. that *in what case soever of extremity and irresistable necessity, this should be done onely by Episcopall hands.* You do not? It is well you doe not, but did you never meane to affirme it none of you? Consider (we beseech) that forecited place *Episcopacie Divine Right, part. 2. pag. 91.* weigh the words and then speake, and tell the Authour your judgement.

Episc. div. Right part. 2. p. 91.

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Our third queſtion was, *There being in this* mans thoughts the ſame *jus divinum* for Biſhops that there is for Paſtors and Elders, whether if thoſe reformed Churches wanted Paſtors & Elders too, they ſhould want nothing of the eſſence of a Church, but onely of the glory and perfection of it? *The anſwer* (ſaith he) *is ready*, which is indeed no anſwer, it is in ſum but this, that it *would be better with them if they had Biſhops too*. But how it would be if they wanted Biſhops and Paſtors and Elders too, of that he ſaith nothing.

The Remonſtrant had preſumed to know ſo much of the mind of the Reformed Churches as to averre, that if they might have their option, they would gladly imbrace Epiſcopall government; *a foule imputation ſaith the* Remonſtrant: we ſay ſo too; a foul imputation to charge the Reformed Churches of a ſecret inclination to Apoſtatize from their owne confeſſions, which doe not onely *maintain a juſtifiableneſſe of their preſent government, but a neceſſity of it as the only government appointed by GOD in his Church*, as wee ſhewed in five Corollaries drawn out of thoſe confeſſions, which the *Remonſtrant* ſlides over, wherein they doe not onely defend the condition they are in, but tell us by conſequence they would not change it for any other forme in the World: Becauſe they tell us *Theirs is the form God hath ſet down in his Word*, the forme *Chriſt hath appointed in his Church*, the forme by *which the Church ought to be governed*. Can we think the Churches that thus profeſſe and believe, can ever look for a better form? Or would accept another though propounded to them as better, when they profeſſe this is that form by which they ought to be governed?

Pag. 136.

The teſtimonies of particular Divines muſt not be put in the ballance againſt the confeſſions of whole Chur-

Churches. God forbid, that all that hath flowed from the pens of Divines of great Learning and place in *England* should passe for the Doctrine of the English Church abroad. Wee will beleeve you it is possible *many eminent Divines of the Churches abroad have wished themselves in your condition, that is in Episcopall Government*, not in our condition under Episcopall Government. And as easily we believe, *they have magnified our Church as the most famous exemplary glorious Church in the whole Christian world.* It better a great deale becomes them then *Laodicean* like to say (as you say, *pag.* 26.) their *own is the most glorious and exemplary Church, the rest are but a poore handfull*, and reason they should conforme to it, not it to them. But whether it be the beautie, perfection, and glory of Episcopall government, or the powerfull and lively preaching of the Word, the powerfull and lively practice of piety, which through the speciall grace of God are found in this Church (then which there hath been nothing more hated or persecuted under Episco. government) that hath made them magnifie the Church of *England*, there is the question, which is not hard to determine. Pag. 137.

To induce the Reader to believe the Reformed Churches would change theirs for our government, the *Remonstrant* hath told us that there is little difference betweene their government and ours, save in perpetuitie of moderatorship and exclusion of Lay-elders. This saith the *Remonstrant*, *You say as a passage of admirable absurditie.* Sir, wee said admirable, the absurdity is your own. To mend it, *you would perswade your selfe to feare, wee know not what you speak of: You speake not onely of the next Churches of* France *and the* Netherlands. Sir, you spake if we re-

member of the Neighbour Churches, and wee conceive, between our Neighbour Churches, & the next Churches of *France* and the *Netherlands*, there is not much distance; sure any common understanding, by Neighbour Churches, would a great deal sooner understand the next Churches of *France*, and the *Netherlands*, then the Churches of *Germany*, *Weteraw*, *Anhault*, &c. Especially considering your instance in those Churches, from whose Moderators our Bishops differ onely in perpetuitie of Moderatorship: Which perpetuitie the *Lutheran* Superintendents have as well as our Bishops. This made us instance in the *Geneva* forme, as knowing no Churches whose περιοικια is not fixed, but such as follow their patterne, between which περιοικια and our episcopacie wee shewed a sixfold difference: all which the *Remonstrant* wisely passeth; that hee may not be forced to acknowledge the difference greater then hee pretended. Onely tels us with what authority Master *Calvin* and the *deputati Synodi carried the affairs of the Church*; which if the personall worth of the one or the other did procure, what is that to carrying all the affairs of the Church *ex officio*, by vertue of their own peculiarly demandated authority, as our Bishops do, and challenge right to doe?

And even in these Churches of *Germany*, the Superintendents are nothing like our bishops. They are of the same degree with other Ministers, they are onely Presidents while the Synod lasteth; when it is dissolved, their prerogative ceaseth: They have no prerogative over their fellow Ministers, They are subject to their Presbyteries. The Synod ended, they returne to the care of their particular Churches. *Zepper. lib. 2 cap. 10.*

You put us in minde, that your said the difference between them was little, and we need not put you in minde of what our answer was, *Manet alta mente repostum*: nor do we intend to change. You tell us *our note*

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is the note of Babylon, *down with it, downe with it.* Yet as long as neither we are *Edomites*, nor ſpeak of *Sion*, but of *Sions* enemies, the note is not Babyloniſh. As *Babylon* had her time to cry againſt *Sion*, downe with it, down with it even to the ground, ſo the time is comming when *Sion* ſhall ſhout with as ſtrong a cry againſt her enemies, and the God of Heaven, whoſe promiſe is to *ariſe for the ſighing of the poore*, we doubt not will vindicate his Church from thoſe proud adverſaries, that have ſo long time tyrannized over her, and Judge, betweene the Sheep and the Goats. Even hee Judge whether wee that plead the truth againſt Biſhops, or the Biſhops whoſe cauſe the *Remonſtrant* pleads, have by violent and ſubtill Machinations moſt diſturbed *Sions* peace, and advanced *Babylons* power. Ezek. 34. 16, 17, 18.

SECT. XV.

THe Remonſtrant *had ſaid that Lay Presbytery never had footing in the Chriſtian Church untill this age.* Wherein, ſaid we, hee concludes ſo fully with Doctor *Hals* irrefragrable propoſitions, as if he had conſpired to ſwear to what the Biſhop had ſaid. The Remonſtrant, that it ſeems knows both better then wee, will phraſe it thus; *how like the man looks to* Doctor *Hall*: And anſwers, *As like him as wee are like* Pag. 140.

our ſelves, inſolent and ſcornfull. Truly Sir, wee could ſcarce conceive this likeneſſe by the *Remonſtrant*, and we can leſſe conceive it by this defence. For beſides the flat contradictions which this Defence gives to Epiſcopacie by Divine Right (for which wee doubt the Doctor will give the *Remonſtrant* little thanks) the very language of the Defence inclines to the contrary. For though we acknowledge the Defence, for the ſubſtance of it wholly, and for the phraſe of it in a great part, borrowed from epiſcopacie by Divine Right, yet the extream diſdainfulneſſe that breaths in every page and line pleads with us, to thinke that it is not his, eſpecially if he have made that *vow* of leaving his inſolent and ſcornfull language, which an ancient acquaintance of his hath put the world in hope hee would. Your *Errata* bids us *pag.* 33. Read *Invectives*, truly we may read in every page Invectives: and if to be ſcornfull and inſolent be to be unlike Doctor *Hall*, you have done the Doctor exceeding wrong to ſay the Remonſtrant looks like him.

But be the Remonſtrant who hee will, we hope hee will not take it ill, if comming into publique nameleſs, he receive *par pari*, remembring eſpecially the ſaying of *Hierom* concerning *Domitius* a Senator to his ſcornfull Conſull, *ſi non vis me habere ut Senatorem, cur ego te habeam ut Conſulem?* Why ſhould wee uſe him as a Father, that doth not uſe us as Brethren? Make ſport with our poore wit, triumph over it. It is truth, not wit wee contend for; yet *Ridentem dicere verum quis vetat.*

Pag 140. You might *have done as wiſely to omit the flouriſh of your wit in ſcorne of ours*; as you ſay *wee did to omit thoſe*

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three knowne texts which he omitted, because the question betweene us was not whether ruling Elders are an ordinance of God and founded in the word or no, But whether ever they had existence in the Christian Church before this present age. For the determining of this question, (being *de facto*, not *de jure*) it is more proper to produce the practice of the Churches then texts of Scripture; this doth not please him. *All patrons of Layeldership before us would not, after the rakings of all* Pag. 141. *the channells of time, have forborne the utmost urging of those Testimonies, if they had not knowne them so far from being convictive that they are unprooving.* Is this the man whose chief plea for his divine right is the monument of succeeding ages and Testimony of Antiquity, and will he now vouchsafe the search after the footsteps of an Antiquity, no better name *Then the raking of the Channell of time?* had we spoken so much in the vilification of Antiquity it would have beene accounted hatefull and intolerable insolencie in us. Pag. 141.

But *our evidences are not proving and convictive.* Let us put them to the tryall. Our testimony from *Origen cannot* (you say) *but shame us if yet we can blush*; belike you remember you have so often without just cause put us to the blush, you beginne to feare the colour is spent; you charge us with willing concealing the Chap. on purpose that we might not be discovered.

Were this a fault and worthy of blame, yet little reason hath the Remonstrant to quarrell with us, it is but this one place in which the Remonstrant chargeth us, wee are punctuall in our other quotations. How many quotations are there in this defence in which the Remonstrance hath not cited so much as the Book, onely thinks it enough to name the Author?

But

But here we are not so culpable as the Remonstrant makes us. The translation of *Origen* which we followed did not distinguish the booke into Chapters, No more then the Originall doth, Nor other translations with which we have consulted; Nor are wee yet so happy as to meete with that edition where the Chapters are distinguished: so here is no just cause of suspicion either of fraud or feare.

For the text it selfe, whether your collection or ours be most according to the sence of the Authour, let the learned reader judge from the text it selfe, which wee heere set downe translated faithfully according to the Originall.

Videamus an non Christiani magis & melius istis populum ad bonam frugem excitent, nam Philosophi quidem, qui in publico disputant, discrimen auditorum adhibent nullum; sed quisquis volet, adstet licet, atq; audiat. Christiani vero, quoad possunt, eorum, qui ipsos audire cupiunt, animos prius explorantes, eosdemque privatim erudientes, cum videbuntur illi qui auditores sunt futuri, priusquam in publicum proceßerint, usque eò profeciße satis, ut velint benè vivere, tum demum eos introducunt, sive admittunt, separatim quendem ordinem constituentes eorum qui initiati recens, introductique sunt, signumque expiationis nondum acceperunt: alter autem ordo est eorum qui pro virili studium suum repræsentant, non aliud velle se, quam quæ Christianis recta videntur. Apud quos

vel

(vel ſupra quos) ſunt quidam conſtituti, qui in vitam & mores adventientium inquirant, ut qui flagitioſa perpetrant, illos à communi eorum cœtu prohibeant, qui verò iſtiuſmodi non ſunt, eos ex animo amplexantes, indies reddant meliores. Cujuſmodi quoque inſtitutum habent in eos qui peccant, maximèque ſi protervè ſe gerant, quos à ſuo cœtu ejiciunt illi, qui Celſo judice, ſimiles ſunt iis qui inhoneſtiſſimas quaſque res in foro oſtentant. Et Pythagoreorum quidem ſchola illa graviſſima, illis qui ab ipſorum philoſophia deſciverant ſepulchra inania conficiebat, eoſque perinde æſtimans ac ſi demortui planè eſſent. Hi autem quaſi pereuntes & mortuos Deo, qui petulantiæ aut gravi cuipiam facinori obſtringendos ſe tradiderunt, tanquam mortuos lugent, & tanquam è mortuis excitatos, ſi non ſpernendam modo oſtenderint reſipiscentiam, longiori temporis ſpatio, quàm qui primo introducti ſunt, tandem recipiunt, neque ad ullum gubernandi munus in Eccleſiâ Dei quæ dicitur, eligimus eum qui priùs fuerit lapſus, poſtquam ad verbum acceſſerit, &c.

The ſence of this place, ſaith the *Remonſtrant*, is this, *That thoſe which were newly admitted into the Church, who by reaſon of their late acquaintance with ſuch as were left behind them in Pagan ſuperſtition, might be fit Monitors to know and notifie the condition of ſuch Candidates as did offer to come into the Church, were deſigned to that office of* Monitorſhip. Here Pag. 142, 143.

Here we desired the Reader to consider: first that the scope of the place is to vindicate the Christian assemblies from the imputations unjustly cast upon them by *Celsus*, as if they were a confluence of base and worthlesse people. To cleer this, hee divides all Christians into two Orders: the first were *Catechumeni*, or beginners; and first he shews the care they took about them, before they were baptized. The other order comprehends all such as were baptized, whom he describes in these words. *There is another order of such who according to their ability expresse their endevours to desire nothing but what seems right to Christians*, which two orders are in antiquity distinguished in *Catechumenos & Fideles*. Now that this same *alter ordo* might be kept to live acording to there profession; ἵνα οἱ τῆς τοιαύτης προαιρέσεως, there were some *designed* or *constituted*, who should look to the manners of all such as *come to them*; (that is to their meetings) that they that lived wickedly might be banished their assemblies, and heartily embracing such as lived well, they might make them better.

Austin Serm. 14 de verb. Apost.

Those persons here spoken of, the Remonstrant grants to be *lay persons* (as we terme them) and doth not so much as once goe about to affirme them Presbyters. Onely the question is, who those so constituted were? He saith *Novices newly added to the Church*. Secondly of whome they had the inspection? hee saith *onely of such as were comming out of paganisme and offered themselves to be added to their Assemblies*. Thirdly, what their power was? hee saith, *onely to notifie the lives of such: to be as it were Monitores*, and no more.

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Church, then such as were Civill Magistrates; whereas his own *Justellus* in his exposition of the 100 Canon saith, *Erant Seniores, Laici, extra Ecclesiam, de quibus supra ad Can.* 91. *Erant & Seniores Ecclesiastici*, There were Lay-elders out of the Church, of whom wee spake, *Can.*91, and there are Ecclesiastick or Church-elders: To prove which hee brings forth the very testimonies which wee produced from *Baronius*, and others. And certainly, he that compares the two Canons quoted by the *Remonstrant*, will see how absurdly the ἄρχοντες, ἤ πρῶτα καθίζοντες in the one Canon are drawn to expound the οἱ γερόντες in the other. For the former were the Magistrates, who having a coercive power, might compell the *Donatists* to meet for conference and disputations, if they did refuse it: The other were not *Magistrates* but *Seniores*, sent by the Church to accuse their Bishop. Now how well is the one expounded by the other?

But if the *Seniors* were not *Aldermen*, yet they were (say you but as our *Churchwardens* and *Vestry men, onely trusted with the Vtensils, Stocks, and outward affaires of the Church; busines of seats and rates, &c.* This the *Remonstrant will, if you will believe him, evince out of our owne testimonies*, and yet meddles not with that, which is the most pregnant testimony to prove that the power of these elders did reach to things of a higher nature *then seats and rates*, and that is the Letter of *Purpurius*, which gives to the *Seniors a concurrent power with the Clergie, to enquire about the dissentions which troubled the Church, that by their wisdome and care peace might be setled in the same.* These dissentions were not about seats or rates, but a contention betweene *Silvanus* the Bishop, and

Pag.146.

and *Nundinarius* the Deacon, in a matter of a high nature, too high for our *Church Wardens*, or *Vestry men* to meddle in; The Bishop being accused, that hee was *Traditor & fur rerum pauperum*. Did ever Churchwardens, or Vestry men among us, heare, inquire, judge, compose such differences as these are? *What should* John a Nokes, *and* John a Stiles, *and* Smug *the* Smith, *meddle with a businesse of Bishops?* saith *Episcopacie by Divine Right*, *part.3. pag.32.* But how doth hee prove they were but as our Churchwardens, or Vestrymen? *First, because Deacons are named before these Seniors where ever they are mentioned.* Secondly, *because* Optatus *reckoning up* quatuor genera capitum, *mentions not Elders.*

Gest. Purgation. Caecilian. & Felicis.

To answer your margine in a margine: why may not *Presbyteri* be as truly translated Elders as Seniors? Pag.147.

For the first, though the order of reckoning them be not so much to be insisted upon, yet wee can tell you (if here your *confidence* had not beene greater then your *consideration*) that you might have observed, that in some places they are mentioned not onely before Deacons, but the whole cleargie; For so *Gregories* letter cited by us; *Tabellarium cum consensu Seniorum, & Cleri memineris ordinandum*: Are not Seniors here mentioned before the cleargie?

His second proofe, that these Elders *were no better then meere Churchwardens* and *Vestry men* was, because Optatus *mentioning foure sorts of men in the Church mentions not these Elders.* But is this the man that hath with such height of scorne vilified poore negative arguments, though drawn from sacred Scripture? And will he now lay such weight upon a negative argument? Surely, if all the truth and practice of the primitive times were bound up in one *Optatus*, (as all Divine

vine truth is lodged in the sacred Volume of the Scriptures, the Remonstrant might have made much of his negative argument, yet hee scornes to heare us reasoning, that because we do not read that the holy Ghost did by the Apostles appoint Bishops, *in remedium Schismatis*, therefore we cannot believe Bishops are of Divine or Apostoli all institution, but of humane. *Away* (saith he) *with this poore negative argument.* And because the Apostle, *Ephesians* the fourth, reckoning the Officers whom Christ hath given and gifted for the edification of his Church, reckons up onely Apostles, Prophets, Evangelists, Pastors, & Teachers, if wee should conclude, *Ergo*, there were no Bishops, The *Remonstrant* would cry out again, *Away with these negative arguments*, yet such an argument frō Scripture may be *valid*, though from no other authority. As for *Optatus*, First, though in these places he mentions not Elders, yet that other place which wee brought out of the same Author doth, which the learned Antiquary *Albaspinæus* (though a Papist) with us acknowledgeth.

Secondly, these places produced by the *Remonstrant* crosse one another as much as they crosse us, for *Ministri* are left out in one as well as *Seniores* in both. Thirdly, these *Seniores* are included *in turba fidelium*, as the Apostle, *Rom.*10.14. comprehends all the Church under these two, *hearers and teachers*, and so again, *Heb.*13.24. *Rulers and Saints.*

Yet the Remonstrant is resolved to hold the conclusion. *Elders in a ranke above Deacons in a setled power of government* with the Pastors, shall be damned by him

Pag.147.

him for a *new and unjuſtifiable opinion.* Yet this is the man that would by no meanes be thought to condemne the Reformed Churches, Though hee fall as unhappily neere the very words of their profeſt enemies, the *Netherland* Remonſtants, as ever we did the words of *Aerius. Quod attinet Praxin antiquitatis ex eâ videlicet id demonſtrari poſſe idoneis argumentis (ut Cenſor aſſerit) audaciæ & temeritatis eſt*: and again, *Tota antiquitatis Praxis ei repugnat*: but oh that our Remonſtrant would once learn to take the counſell he gives! And he that adviſeth *us to give glory to God in yielding to undoubted and cleere truth*, would do ſo himſelfe! For if it be not more cleere, that *there were elders anciently in the Church*, then that there were *none*, and that *theſe elders* were not *civill Aldermen*, *but eccleſiaſticall Officers*, Not *meere Churchwardens and Veſtry-men* buſied about *inferiour things of ſeats and rates*, but employed in *matters of higher nature*, let the Remonſtrant *never renounce epiſcopacy*. But if it be, let him *take heed he do not renounce his word*, which he utters, *pag.* 147. *I doe here ſolemnely profeſſe that if any one ſuch inſtance can be brought, I will renounce epiſcopacy for ever.*

SECT.

SECT. XVI. XVII. XVIII.

Pag. 148. THE reſt of our Anſwer (you ſay) is but a *meere declamation*. And good Sir, what was your whole Remonſtrance but a *declamation*? And what is your *Defence* but a Satyre? But ours is worthy of no other anſwer then *contempt and ſilence*. You are very dextrous and happy in thoſe kind of Anſwers, your whole Defence is full of them. It is true you ſay, *The religious Biſhops of all times have ſtrongly upheld the truth of God againſt Satan, and againſt his Antichriſt*. And it is as true that we told you, that others have upheld the truth as ſtrongly as Biſhops ever did; Yea, & at ſometimes when there was never a Biſhop in the world to appeare for the truth. And therefore never impropriate all the glory to Epiſcopacie. It is alſo true that wee told you, that ſome irreligious Biſhops have upheld Satan and his Antichriſt againſt the truth of God, and what can you ſay to this? *What is this to their calling*? Sir, their upholding Antichriſt makes as much againſt their calling, as their upholding the truth makes for their calling. If you fetch an argument from the one for their calling, we may as Logically fetch an argument from the other againſt their calling with as much concluding ſtrength; but *you can tell us of Presbyters wicked and irreligious, ſhall the functi-*

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in it ſelf therefore ſuffer? Like enough. And we could tell you that they *find more countenance from Biſhops then the painfulleſt Miniſters.* But if Presbyters ſhould be as generally corrupted as Biſhops now are, have as much ſtrength to ſuppreſſe the Goſpell, and promote Popery, as the Biſhops by their ſupreame power have, if they can bring no more evidence of Divine inſtitution then Biſhops can, and are of no more neceſſity to the Church then Biſhops are, let the Function ſuffer.

We told you what an unpreaching Biſhop ſaid of a preaching Biſhop; *this ſay you is our ſlander* not *their juſt Epithite*, and challenge us to *ſhew any unpreaching Biſhop in the Church of* England *this day.* Sir, pardon us if we tell you that you put us in minde of *a poore Sir John* that becauſe he had made one Sermon in 40. yeeres would needs be counted a preaching miniſter: if you ſpeake of preaching after that rate, then indeed you may call all the Biſhops in *England* preaching Biſhops. But the people of *England* can ſo well tell who deſerves the name of a preaching Biſhop, that it is not the preaching of a Sermon once a yeere, or a quarter, or a month, that will bee ſufficient to merit and maintain that name. Some indeed have taken ſome paines heretofore; But there are ſo few of them now, that ſure the Remonſtrant intended this booke for poſterity: The preſent Age will never beleeve that *England* is ſo full of preaching Biſhops, that there is not an unpreaching Biſhop to bee found. But what if we ſhould challenge the Remonſtrant to *ſhew any* preaching Biſhop in *England*, ſuch a preaching Biſhop as *Chryſoſtome*, *Auguſtine*, and the reſt of thoſe ancient worthies

were? who if they had preached no oftner then our Bishops, *Chrysostome* had never mentioned his χθὲς so often, nor his *Nudiustertius*, Nor his *cras* and *perendiè*, Nor *Austin* his *Nudius tertiani & hesterni Sermones*, Nor *Cyprian* his *Quotidiani Tractatus*.

Indeed of old, one saith, *Bishops gloried of their chaire, and teaching, as the flowre of their garland; preferring it far before government; but when they were faln from spirituall felicity, and infected with Secular smoake, then they commended the labour of teaching to Presbyters, then the Jurisdiction and Consistory did carry all the credit; Every Office in the Church being counted a dignity as it had more or lesse jurisdiction annexed to it*, & this dignity hath almost crowded out the duty.

Pag 149. *The scandall of inferiour Ministers* hee professeth *to bleed for*, but saith, *we blazon*: No Sir, as we told you before, and tell you again, *they* have beene *the trumpets of their own shame*, that like *Hophne* and *Phineas* made the sacrifices of the Lord to be abhorred. But wee beseech you, what is the English of your desires *to have had the faults made lesse publike?* Doe you mean you would not have had them medled withall in open Parliament? or that you would have had the Parliament doe by all Petitions brought in against such scandalous persons, as *Constantine* did by those Papers that the proud contentious Bishops gave one against another, commit them to the fire? if so, then as you are a Christian tels us, whether you doe not think this had been the onely way to involve the whole Parliament, and Nation in the guilt of those sins; and expose them to that wrath and vengeance that would from heaven pursue them?

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Bethink your ſelf how you will anſwer this at that great Tribunall *to which* you make ſo many raſh and bold appeals, as alſo your prophaning the glorious title of the God of peace, that you might under the ſweet name of peace perſwade an impunity for ſin. Sir, we nothing feare but wee ſhall anſwer our oppoſing the *unerring rule* of the Word of God (which texts you never went about to anſwer) againſt that example of *Conſtantine* (who as a man, though good, was ſubject to errour) ten thouſand times better then you will doe either of theſe.

In our next Section, ſaith our Remonſtrant, *we ſpit in the face of our Mother*. Good Reader pleaſe to review our Anſwer, Section 17. and judge. The Remonſtrant will deny preſently, that hee and the Biſhops are the Church of *England*, and yet here, that which is ſpoken againſt them and their *Perſeus*-like practices is ſpoken againſt *our Mother the Church*. Well, be what you pleaſe, *Fathers*, and *Mothers, and Sonnes, and all.* Pag. 149.

Onely we deſire the *Remonſtrant* if hee can, to tell us what the *Church of England* is. For it doth not pleaſe him here that we ſhould call the *Convocation the Church of England*, much leſſe the *Biſhops*, or *Archbiſhops*. Yet if we be not miſtaken, you your ſelf call the Convocation the Church of *England*, *pag.* 122. And the Canons and Conſtitutions made in the Convocation are called the Canons and Conſtitutions of *the Church of England*, which the Convocation alone excluding the Parliament cannot be ſo much as a repreſentative of, unleſſe you will count the *whole Laity of the Nation* repreſented in Parliament none of the Church of *England*. Yet this is the *Church* ſo cryed Pag. 149.

In the late Canons the Biſhops Conſiſtory is called the Church.

up, Theſe Canons are the commands *of the Church*, ſo rigorouſly urged, Who ever breaks a *Canon* eſpecially in point of *Ceremony* is no dutifull ſonne of the Church; Indeed, in point of Morality, Drinking, Swearing, Gaming, there is more indulgence. Nay, how many Biſhops in *England* are there that have urged their owne private paper-injunctions as the commands of the Church, and proceeded againſt ſuch as would not obſerve them, as diſobedient or refractory againſt their Mother the Church? That Sir, upon the point there will appeare to be more Churches in *England* then one. For tell us, we beſeech you, when the Church of *England* at *Norwich* forbade all prayer before and after Sermon, but onely in the words of the 55 Canon, forbad all preaching in the afternoons, all expounding of Catechiſme, or Scriptures, the Church of *England* in *London* forbad none of theſe things; when the Church of *England* in *London* enjoyned rayling in Communion Tables, and all communicants to make their approaches thither, the Church of another Dioceſſe went further, and enjoyned ſetting of them Altarwiſe. And all theſe were the commands of the church of *England*. The tranſgreſſion of any one of theſe, the omiſſion of any other thing enjoyned, was condemned as diſobedience to the church. Now how many churches of *England* were there at this time?

Note the ſixteenth of the new Canons.

But you will play off all this as merriment with a *Ridiculum caput*. To deal with you therefore ſeriouſly; Becauſe you make ſo ſtrange a thing of hearing of more churches of *England* then one, and diſtinguiſh ſo deeply between *Churches of* England, *and Churches*

Pag. 150.

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in England, wee beſeech you conſider whither the Scripture doe not ſpeak as properly, when it ſpeaks of the *Churches of Judea* and of *Galatia*, as if it had ſaid the churches in *Judea*, and in *Galatia*? And what difference between Saint *Iohn* when hee writes to the *Church of Epheſus*, of *Laodicea*, and the church in *Sardis*, in *Thyatira*? Yet, we are not ridiculous enough: therefore the Remonſtrant will help the matter, and to make his jeere will corrupt our words. For whereas we had ſaid, if the bounds of *a Kingdome muſt needs be the limits of a Church*, Why are not *England*, *Scotland*, and *Ireland* all one church? to make it non-ſence, hee *adds of England*; are not *England*, *Scotland*, *and Ireland*, all *one Church of England*? Hee that made it, let him take it.

This diſcourſe of *Churches* of *England*, cannot end without a deſcent into the *Prelaticall and Anti-prelaticall Church*. We ſaid, We acknowledge no *Anti-prelaticall Church*. The *Remonſtrant* tels us if *wee make and condemne the Prelaticall Church*, what *ſhall be the other part of the contradiſtinction*. Our reply muſt be, that not we, but themſelves *make* the *Prelaticall Church*, wee doe but ſhew it; and we ſhew alſo the other part of the contradiſtinction which the Remonſtrant pleaſeth to call the *Antiprelaticall Church*. The Remonſtrant had upbrayded the Diviſions of that part, wee made our juſt defence, and therein declared that the Prelaticall party were the chiefe *Authours and Fomentors of thoſe deviſions*, which the Remonſtrant directly doth not deny, onely *bids us lay our hands upon our hearts, and conſider whether our fomenting of ſo unjuſt and deep diſlikes of lawfull government have not been too much guilty of thoſe* Pag. 151.

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wofull breathes. Sir, wee have conſidered it, and can before *the great heart-ſearching God plead not guilty*. The diſlike of preſent Church government, which its own exorbitancy hath cauſed, we have not fomented, but have ſmothered our thoughts and griefs even untill this preſent, wherein the gracious hand of God hath inclined the heart of our gracious Soveraigne to call a Parliament, that hee and they might together conſult of the preſſures and grievances of his people, and conclude their removall. And now we *cannot, wee dare not* hold our peace, but declare our judgments, that if it ſhall ſeem good to our dread Sovereigne, and this Honourable Parliament, upon the many complaints brought in againſt Biſhops and their Hierarchicall government, to remove the Hierarchie, This Act of State may appeare to all to be farre from ſinne; this not being a government appointed by Chriſt, nor ſtamped with a *Jus Divinum*, though ſome will make that their protection.

Pag. 152. As One *that loves the peace of the Church, which wee* (you ſay) *are willing to trouble*, You aske after *the Bounders, &c.* Are you one that loves the peace of the Church? Wee pray of what Church? Sure that Church that is called *Prelaticall*, and no other, Where of we give you the boundaries and characters, which it ſeems pleaſe you not.

The bounders we ſhewed from your late Canons, which (ſay you) are too narrow: let them ſee to that that firſt made *them*. It is apparent, that the Canons made by Archbiſhops, Biſhops, Deanes, and Archdeacons, in their Convocation, were never conſented

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to, much leſſe confirmed by Parliament, and yet thoſe are called the *Canons and Conſtitutions of the Church of England.* And therfore ſure, though wee doe not exclude Biſhops, Deanes, &c. from being members of the Church, yet *They* have excluded all the reſt of the Nation.

For diſtinction wee brought bowing to the Eaſt, to Altars, &c. Now theſe (ſay you) are not *fit diſtinctions whereon to ground different Churches.* Yes Sir, if it be true that ſome have held, that the *outward Formes of worſhip, and ceremonies attending it* are the characters whereby one Church is differenced from another; but eſpecially when ſuch as will not practiſe theſe, ſhall be diſclaimed by ſuch as doe them, as none of the ſonnes of the Church. When men ſhall be forced to ſubſcribe to the practice of theſe things, or elſe they ſhall not bee admitted either into Livings, or Cures, (as in the inſtanced particulars wee have knowne it) then they make a difference of Churches. And who are the authours of ſuch differences, but ſuch as thus urge them? Next wee brought their Creed and inſtanced in Epiſcopacie by divine right: Hee replies, *Did ever man make this an Article of Faith?* Judge you by what Biſhop *Hall* ſaith in his Epiſcopacie by Divine right part 2. pag. 47. *I am ſo confident of the Divine inſtitution of the Majority of Biſhops above Presbyters, that I dare boldly ſay, there are weighty points of faith that have not ſo ſtrong ground in Scripture.* Is this to make it an article of Faith or no? And if not an Article of Faith, yet we are ſure it is made an Article of the Church. For whereas by the orders of the Church of *England*, a Pag. 153.

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man upon the admiſſion to his miniſtry is to be examined upon no other Articles then *the Articles of Religion eſtabliſhed in the Church of ENGLAND*, we have knowne more then one, whoſe firſt queſtion hath been, what doe you thinke of Epiſcopacie?

We added, abſolute & blind obedience to all commands of the Biſhop & Ordinaries: *you bid us bluſh.* But alas Sir we are not ſuch ſtrangers in *England*, nor your ſelfe neither, we believe, as not to know but that this hath been the common doctrine, and almoſt the ſole Doctrine preached by prelaticall men theſe many yeeres together. *And the blinder the better.* This we have heard, nor is it your limitation of the *Oath of canonicall obedience, in Omnibus licitis & honeſtis*, will help you: when ſome in ſtead of that have put in, *In omnibus editis & edendis?*

We added Election upon faith foreſeen. The Remonſtrant cries *what? nothing but groſſe untruthes, Is this the Doctrine of the* Biſhops *of* England, *have they not ſtrongly confuted it?* Yes ſure ſome few have, we know it. And doth not the Remonſtrant know that theſe few have been had in ſuſpicion, as *no true friends of the Church, much leſſe ſonnes of the Church, more puritanicall then prelaticall*, And we would none of them had ſaid, *They have beene labouring theſe twelve yeeres to get off the name of Puritan, and yet it will not doe*, and becauſe of this have beene printed *Tantum non in Epiſcopatu Puritani.* And the ſame Authour in an other booke after that, *Dico iterum iterumque dicam, Tantum non in Epiſcopatu Puritani.*

Pag. 153.

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As for the Scriptures of Prelaticall men, we mentioned *Apocripha and unwritten traditions*: meaning that that generation lay as much weight almoſt upon traditions and Apocrypha, as upon a genuine text, and are more obſervant many of them of a cuſtome, and tradition, then of the command of God. For Sacraments, we inſtanced, *a Baptiſme of abſolute neceſſity*, *an Euchariſt* that muſt be adminiſtred upon an Altar. *What are theſe* (ſay you) *to the Church of England?* Nothing, but to the Prelaticall Church they are. *Call them if you will*, *Popiſh fooles, and addleheads*, that maintaine theſe opinions yet we know the number of them is not ſmall, that have declined into theſe popiſh waies: we acknowledge alſo that theſe are men, if not that chiefly ſupport the Prelacy, yet ſuch as have beene chiefely ſuppoted and countenanced by it. We acknowledge there are many men learned and orthodox, that have in their judgments approved of Epiſcopall government; but what little incouragement theſe have had from the Prelates, eſpecially, if laborious in their miniſtery, or any way oppoſing the Prelaticall innovation, in reſpect of the incouragements of thoſe *popiſh fooles and addle-heads* as the Remonſtrant cals them, a man may ſee with halfe an eye.

You demanded *what Chriſt the Prelaticall Church had?* Our anſwer is, *a Chriſt that hath given the ſame power of abſolution to a Prieſt that himſefe hath*: which anſwer, you ſay, is *neere to blaſphemy*: truely an opinion ſo neere to blaſphemy can hardly be delivered in a language much diſtant from it: *but this* (you

ſay) *is a ſlanderous fiction: no Chriſtian Divine ever held*
Page 155. *Prieſts power of abſolution was any other then miniſteriall. If we know the man bring him forth that hee may be ſtoned.* Truely ſir, we knew the man that ſaid *the Prieſts power in abſolution was more then Miniſteriall, it*
B *Montague.* *was judiciary*; but he is paſt ſtoning, hee is dead: and we know another ſaid as much; but he ſung *Agags* ſong long agoe, *surely the bitterneſſe of death is paſt.* For when he was brought forth to be ſtoned, hee was reſcued by Prelaticall power, and his Sermon for which he was queſtioned, printed with licence, and in print preſented to the Conſiſtory. We know a third that in a Commencement did openly affirme Abſolution by a Prieſt to be abſolutely neceſſary to ſalvation.

Their Heaven we ſaid *was a receptacle of drunkards, ſwearers, adulterers*; and ſurely juſtly wee might ſay ſo, for when did your Conſiſtories, that pretend to have the keyes that open and ſhut Heaven, ſo ſhut the gates of Heaven againſt ſuch ſinners, as that a ſilver key could not open them againe? and though your charity keepe them in Heaven while they live ſuch, yet our charity ſhuts them not out of Heaven, if they did not die ſuch. But it may be you thinke confeſſion to a Prieſt, when they lie a dying ſhall infallibly ſave them, what ever their lives have beene; and thats the reaſon you ſlide by that prelaticall opinion and doe not queſtion us who hold it?

We profeſſe ſtill wee had rather goe on in our owne waies, then theirs, and thinke it our duty to ſeparate from theſe waies and opinions, rather then embrace them: yet farre we are from any thoughts

of

of ſeparating from the Church of *England*, nor did we ever intend to affixe thoſe *exoticall poſitions of unſound teachers* (as you call them) upon her: but on the faction who hath held promoted, countenanced them, and ſheltred themſelves all the while under the name of *the Church*. But if the Remonſtrant *hate theſe opinions as much as our ſelves*; we are glad, if he know others doe (becauſe he ſpeakes in the plurall) it is well. But wee would be glad to know in what *Pallace* that *Prelate* lives, that hath drawne out his aſſumed ſword of diſcipline againſt theſe *unſound teachers*? Or if he hath drawne, hath ſtrucke, or if ſtrucke, hath not ſtrucke with the backe; while the poore *Non conformiſts* hath beene ſlaine with the edge? or where hee lives that hath oppoſed theſe *exoticke poſitions* ſo farre as to hazzard the Archprelates froune in the oppoſition.

Having given ſufficient anſwer to the Remonſtrant, wee thought it not unfit to ſubjoyne ſome *Queres* about Epiſcopacy, for the Remonſtrant, (if he pleaſed) to anſwer. Which though he ſaith are made up of nothing *but ſpite and ſlaunder*: yet ſure- Page 156.
ly his owne conſcience tels him, there is much truth and ſtrength in them; elſe why doth he conclude we put ſo *much truſt* in them? (when we never told him ſo.) And why doth he not elſe apply himſelfe to anſwer? but like a *Socraticall* diſputant put off the queſtion with queſtion; knowing it is ſafer and eaſier to propound new queſtions, then to anſwer ours.

1. Your firſt *Quere* is, who ever *held the Lordſhips of Biſhops to be jure Divino? if no body, whether this be not*

to falſifie and ſlander? you might have conſidered that we ſpake not of the Lordſhips of Biſhops *in abſtracto*; but of Lordbiſhops *in concreto*: And who holds them to be *jure Divino*, is ſufficiently knowne. But you aske *why it is a greater fault in one of our Doctours to hold the Lords day to ſtand by humane right* (and is there but one of our Doctors of that opinion?) *then it is for Maſter Calvine*, (whom for honours ſake no doubt you name here as elſe where, ſeldome through your whole defence mentioning that worthy, but in ſome diſgracefull paſſage.) But did Maſter *Calvin* ever hold Biſhops to be *jure Divino*, or did Maſter *Calvine* ever as one of our Lord-biſhops, who having received a letter from a Gentleman of his City, againſt the publication of the Booke of ſports, returned no other anſwer then a ſharpe cenſure of his zeale as giddy and indiſcreet? Or did Maſter *Calvin* ever cry up Altars inſtead of Communion Tables, or Prieſts inſtead of Miniſters? yet in theſe termes our Quere was propounded, and what ever Maſter *Calvin* doth in his inſtitution, yet in his Comment upon Deuteronomy hee ſtands for the ſtrict obſervation of the Lords day?

Quære 2. 2. *Whether it were any other than King James himſelfe, of bleſſed memory, that ſaid, No Biſhop no King, &c.* King *James* of bleſſed memory, never ſpake this of Biſhops by divine right, which are the Biſhops now contended for. And if King *James* of bleſſed memory ſaid, *no Biſhop, no King:* it was not hee, but others that added, *no Ceremony, no Biſhop*; nay ſome have riſen higher, and ſaid: *if neither Biſhop, nor a King, how a God?*

3. *Whether*

3. *Whether ſince it is proved that Biſhops are of more then meere humane ordinance, and have ſo long continued in the Chriſtian Church to the great good of Church and State, it be not fit to eſtabliſh them for ever, and to avoyd a dangerous motion of innovation?* ſure if the Remonſtrants words may goe for proofe, it is proved, elſe not; that Biſhops are of more then humane ordinance, and ſo long continuance, and how advantagious to the good of Church and State, *Acta probant*, and though motions of innovation may be dangerous, yet motions of Renovation are not. *Non eſt pudor ad meliora tranſire*, its no ſhame to amend. *Ambr.*

4. *Whether theſe Anſwerers have the wit or grace to underſtand the true meaning of the Divine right of Epiſcopacy?* We will not impute it to want of wit, or grace in the Remonſtrant; but ſure himſelfe doth not clearely underſtand it, hee is ſo unconſtant to his opinions: but whether the Remonſtrant or his anſwerers underſtand the right of Epiſcopacy better, let the Readers to whoſe cenſure both in this controverſie muſt ſtand or fall, determine: for our parts wee hope, wee underſtand what *jus divinum* meanes, but doe ingenuouſly confeſſe we have neither wit nor grace to underſtand the *jus divinum* of Epiſcopacy.

5. *Whether there be any queſtion at all in the fifth queſtion?* yes certainely, if the Remonſtrant would not have baulked that which he knew not how to take away; the *diſtinction of Apoſtolicall right*, which ſay we, is either ſuch as is founded upon the Acts, or Epiſtles of the Apoſtles, and is (we grant) divine: or ſuch, as is not recorded in their writings, and is Page 157.

onely of things reported to be introduced into the Church the Apoſtles yet living. Now if the Remonſtrant hold Epiſcopacy to be of Apoſtolicall right in the firſt ſence, why doth he then grant us in expreſſe tearmes that in *originall authority of Scripture Biſhops and Presbyters are originally the ſame ?* and why doth he in the ſame page make his retreat from the writings of the Apoſtles, to the monuments of ſucceeding times ? If he hold it in the latter ſence, theſe two things yet remaine to be done : Firſt, he is to prove that Biſhops in a ſuperiority of power over Presbyters, were introduced into the Church the Apoſtles yet living, and anſwer his friend *Caſſander*, and our other teſtimonies produced to the contrary. Secondly, to prove, that ſuch things may be of Divine right, whereof no record is found in Divine writings.

Def. p. 47.

6. *Whether Maſter Beza have not heard ſoundly of his diſtinction of the three kinds of Epiſcopacy in the full and learned anſwer of Soravia ?* Yes, and *Soravia*, and others that have borrowed from him, have heard as ſoundly of their defences of Epiſcopacy, both by domeſticke and forreine Divines, who have ſufficiently declared how well our *ſtory of the Painter ſuits with your Diſcipline :* but if that pleaſe you not, we can fit you with another of the Painter, mentioned in *Plutarch*; who having drawne a cocke very unskilfully and rudely, could not indure any cocke to ſtand within view, for feare of diſcovering the deformity of his picture : So our Biſhops having drawne a forme and line of government, which they propoſe to the world as divine; will not indure the

the true divine government to come in view, for feare of diſcovering the irregularity of theirs.

7. *Whether it were not fit that we alſo ſhould ſpeake as the ancient Fathers did?* Sir, by your leave it is ſafe to ſpeake in the language the Scripture ſpeakes, but you ſhould have done well to have ſpoken to the reaſon upon which our Quere was grounded, and what further reaſons we then had, and ſtill have to make this Quere may appeare by what wee have ſayd before in vindicating *Timothy* and *Titus* from ſuch like objections. Page 158.

8. *Whether Presbyters can without ſinne arrogate unto themſelves the exerciſe of the power of publike Church-government, &c.* to ſay nothing what honour here you give to your *deare Siſter-Churches*: Our anſwer is, Yes they may take the exerciſe of that power without *ſinne*, though not without *danger*, if your High-Commiſſion were ſtanding. For our Saviour Chriſt when he gave to *Peter* the promiſe of the keyes, made in one undiſtinguiſhable act, a donation of the power both of preaching and governing; and therefore if Presbyters may without ſin publickly exerciſe the one by vertue of that donation, they may by the ſame charter as warrantably exerciſe the other. The laſt branch of your quere; *Whether any Father or Doctor till this age held that Presbyters were ſucceſſors to the Apoſtles? &c.* We wonder that any man who hath but the repute of learning ſhould make ſuch a quere. And for the anſwer, we refer you to what we have ſaid before in this booke.

9. *Whether ever any Biſhops aſſumed to themſelves power temporall to be Barons? &c.* Our anſwer is:

You

You ſhew better writts for your temporalties, then you have done yet for your ſpiritualties. And our quære was directed to ſhew the ſpirituall power of Biſhops to be of more dangerous conſequence then their temporall; to which purpoſe we produced five reaſons, which wee perſwade our ſelves you ſcarcely read over (for in the third there is a fault in the printing, which had you ſeene, your charity would ſcarce have let paſſe without an obſervation) which remaining unanſwered, wee conclude as before; *it concernes all thoſe that have ſpirituall eyes, to endeavour to abrogate their ſpirituall uſurpations as well as their temporall.* As for the latter part of this Quere, it is a begging of the whole diſpute, *Et eadem facilitate rejicitur, quâ affirmatur.*

10. *Whether the anſwerers have not juſt cauſe to be aſhamed of patronizing a noted hereticke Aerius, &c.* To this we anſwer: That if *Aerius* was accounted an heretique for denying Biſhops to be all one with Presbyters by divine right, we are not aſhamed to patronize him, till you have anſwered our allegations for his defence which are brought in this quere, and in divers places in this Booke. But you could not be ſo ignorant but to know how *Bellarmine* and divers others doe ſay, That *Aerius* was accounted an hereticke, not for denying the inequality of Biſhops and Presbyters by Scripture, but by the Canons of the Church. But wee wonder how we eſcaped the brand of the hereſie of the *Audiani*, who by the ſame *Epiphanius* are called heretiques (though men of a blameleſſe converſation) becauſe they did not without juſt cauſe) freely and boldly reprove

prove the vices of the Biſhops of their daies.

11. *Whether the great apoſtacy of the Church of Rome doe, or did conſiſt in the maintaining the order of government ſet by the Apoſtles themſelves, &c.* Sure no: wee never ſayd, nor thought it. But that a great part of *the Apoſtacy* of the Church of Rome conſiſted in ſwarving from the diſcipline of Chriſt and his Apoſtles, as well as from the doctrine and ſetting up and maintaining a new *Hierarchicall forme*, which cannot enter into our hearts to thinke the Apoſtles did ever ſet up: and which the moſt part of the Churches in the Chriſtian World, that are profeſſedly oppoſite unto the Church of Rome doe oppoſe, as much as they doe *Rome* it ſelfe; though you beare the Reader in hand, *they all maintaine it noleſſe conſtantly then Rome it ſelfe doth*; which no man but he that hath captivated reaſon, & modeſty to his cauſe, and will, would have ſo confidently and untruly ſpoken. Once againe let us aske you, whether by this bould ſpeech all the reformed Churches of Chriſt be not now ſhut out of the number of Churches? Page 160.

12. *Whether if Epiſcopacy be (through the munificence of good Princes) honoured with a title of dignity, &c. it to be ever the more declined?*

Since the time that Epiſcopacy has bin honored with dignity, and revenues, the office hath not bin *declined*; but the Biſhops themſelves haue bin *declining*. Yet our Quere was not whether this were a ground of *declining* the place, but rather of *deſiring* the place. As for our crying up the *Presbytery*, becauſe wee hope to carry ſome ſway in

it. We acknowledge our ſelves unworthy to beare any part in it; but we heartily deſire that Chriſt may rule, and wee ſhall moſt willingly ſubject our ſelves to his government.

13. *Whether there bee no other apparent cauſes to be given for the encreaſe of popery and ſuperſtition in the Kingdome, beſides Epiſcopacy (which hath ſtrongly laboured to oppoſe it) &c.* We deny not but there may have bin other cauſes, but none ſo *apparant* as Epiſcopacy. But whereas in a parentheſis which you might well have left out without any detriment either to your ſenſe or the truth, you ſay that, *Epiſcopacy hath ſtrongly laboured to oppoſe* popery: we anſwer *Quid verba audimus cum facta videmus?* you aske againe *whether the multitude of Sects* (you ſhould have added which the tyranny of Biſhops hath made,) *And profeſſed ſlovenlineſſe in Gods ſervice have not bin guilty of the encreaſe of prophaneneſſe.* We anſwer againe, not ſo much as the forbidding of preaching and Catechiſing as the countenancing of ſports on the Lords day, as the ſcandalous lives of too too many epiſcopall men, and the libertiniſme of the Biſhops houſes and Courts.

14. Your 14. Quere conſiſts of a *Paradox*, and a *Solœciſme*. *A Paradox* in ſaying, *That all Churches throughout the whole Chriſtian world have ever obſerved, and doe conſtantly and uniformely obſerue and maintaine* Epiſcopall government. When as you know all your *deare ſiſters* of whom you profeſſe a tender care, doe diſclaime it. Of a *Bull* and *ſolœciſme* in ſaying *That all Chriſtian Churches doe conſtantly and uniformely obſerve it.* And yet confeſſing, that there

there are *leſſe noble Churches* that conforme not unto it.

15. In your next *Quere* you contradict your ſelfe and the truth as a *ſelfe confounded man.* For here you ſay, *That the name of Biſhop hath bin for this* 1600 *yeares appropriated (in a plaine contradiſtinction) to the governours of the Church.* But page 48 where we bring *Irenæus* calling *Anicetus, Pius, Hyginus*, &c. Biſhops of Rome Presbyters, And others alſo uſing the name ἀδιαφόρως; You cry outwith a loud voyce, *Is this all that your triſling may appeare to all the World. Name but any one of our writers, who have hitherto ſtood up in the cauſe of Epiſcopacy, that have not granted and proclaimed this which you contend for.* In the latter end of this quere, you thinke to ſtop our mouthes with *Balaams wages*, and demand. *Whether if we will allow you to be Biſhops, all will not be well?* Wee are *ſcripture Biſhops* without your *allowance.* As for to be *Hierarchicall Biſhops*, ſince God will not *allow* it, we care not for your *allowance.* But what *Patent* or *Monopoly* have you among all the multitude of late *Projectors* obtained, that without your allowance a *Presbyter* may not be admitted into a Biſhoprick?

16. To your laſt *Quere* we anſwer. That if *God had ſet your epiſcopall government in his Church*; wee know *it could not bee lawfull for us to deny ſubjection unto it.* But we have proved the contrary in this diſcourſe. Neither have *the Lawes of this land* ſo *firmely eſtabliſhed it*; but that it may be repealed by the ſame Lawes, and ſuffer *a juſt period* for its *matchleſſe pride*, and *inſufferable oppreſſions.* Which for the preſent we perceive is out of feare a little abated, and that

makes you *aske*; *Whether it were not moſt lawfull and juſt to puniſh our preſumption and diſobedience, &c.* Time was when *the High commiſſion* and other *Epiſcopall Courts* would have made *both our eares more then tingle* for ſuch a queſtion without enquiring either the *lawfulneſſe and juſtice of it.*

Thus we have anſwered his 16. Queries, but before we end our booke, we cannot but take notice of what the Remonſtrant addes in the concluſion. For there he tells us, *That he hopes he hath given a ſufficient anſwer to our bold and unjuſt demands*: And yet notwithſtanding he doth not vouchſafe to give any anſwer at all, but only propounds new queſtions, inſteed of anſwers: which if the Reader will conceive a *ſufficient way of anſwering*; we doubt not but we ſhall quickly give ſatisfaction to all that ever hath bin written for Epiſcopall government, either by *Biſhop Bilſon*, *Biſhop Downham*, *Biſhop Hall*, or any other whatſoever.

To all the Poſtſcripts.

Wee will not create trouble to the Reader, by a reiterated juſtification of our ſincerity, though it be againe prodigiouſly wounded. Here is much cry, and little wooll. Hee cannot deny what in our *Poſtſcript* we have proved to be the practiſes of Prelates, ever ſince *Auſtins* erection of the See of *Canterbury*, onely firſt hee falſely tells us, *that wee have borrowed a great part of it out of Sions plea.* But if that Author hath collected any of the ſame Stories (which yet wee know not) out of the Chronicles,

why

Why ſhould we be thought to have borrowed them from him, (whom wee durſt not for feare of the *Prelates* keepe in our ſtudies) rather then from the Chronicles themſelves?

Secondly he anſwers, *That they were popiſh Biſhops, limmes of that body whoſe head we abjure, &c.* But Sr you know that in *Henry* the eights time, when this head abjured, the *Body* of popery ſtill remained. This *Body* of popery (comprehended in ſix Articles) was called *a whip of ſix ſtrings*, And you with all your Rhetoricke will hardly perſwade the people, but that they have bin laſhed for theſe many yeares with *a whip of ſix and twenty ſtrings*. Have not moſt of theſe denied this *Head* to be *Antichriſt*? And *that if wiſe men had the handling of it, we might be reconciled unto it*? Hath not one of their abettors written, *that the Religion of the Church of Rome is not onely a poſſible, but a ſafe way to Heaven*? What then will it availe to ſay that our Biſhops and they have different heads?

Thirdly, he anſwers, That *a charitable man might have made a longer Catalogue of the good fruites of our Epiſcopacy*, and reckons up a multitude of their good deeds, many whereof, I ould wee *wipe our eyes* never ſo much, wee feare wee ſhould not ſee, and the reſt which are in any kind viſible, will not, if weighed in a juſt ballance, beare any proportion, to all thoſe unnaturall fruits mentioned in our *Poſtſcript*.

In his cloſe he tells us, *That the Biſhops foote hath bin in our booke, which is quite ſpoiled by his juſt confutation.* We confeſſe truly the Biſhops foote hath left much dirt behinde it; but could many hundred

of godly Miniſters, have as eaſily got the *Greene Wax* and *Red Wax* of the Biſhops out of their mouthes with which they have bin a long time ſtopped, As we have wiped away the dirt that hath bin throwne upon our booke; The Church of *England* had never made ſo many ſad complaints, and preſented ſo many dolefull petitions unto the high and ſupreme Court of Juſtice.

2. His ſecond *Poſtſcript* is an advertiſement to the Reader, for the vindication of the credit of the perſon of Doctor *Hall*, and his *Epiſcopacy by divine right*, from the cenſure which Doctor *Voetius* is reported to have paſſed upon them both. True it is, there was tendred to us a juſtification of what that *angry Pamphlet* (as he calls it) had publiſhed to the world. But becauſe wee found that it would deeply reflect upon the credit of Doctor *Hall*, and that in a language more diſgracefull then that was before ſaid, wee refuſed to inſert it. Our buſineſſe is with a *nameleſſe Remonſtrant*, not with the *undervaluation* of any mans perſon in particular. If hee pleaſe to call for it, he may have it.

His third *Poſtſcript* brings in the judgement of *Scultetus* to make the World believe that his new opinion of Epiſcopacy by divine right is not deſtitute of Patrons in the reformed Churches. But what is one *Scultetus* to the many hundred learned men amongſt them of a contrary judgement? We might here retort upon our Remonſtrant, that he ſaith concerning the moderator of *Geneva* page 138. *You tell me of the moderator of* Geneva *as if all the Church of God were included in thoſe ſtrait walls*. We could have tranſlated

tranſlated *Voetius* his *Theſes* for the juſtification of lay Elders both out of Scripture and antiquity. But for brevity ſake wee will content our ſelves with what that learned *Rivet* ſpake (when theſe two Treatiſes of *Scultetus* were ſhewed to him by a great *Prelate* amongſt us, and his judgement required) *Hæc omnia jamdudum ſunt protrita & profligata.* This was related to us by Doctor *Twiſſe*, who had it from Doctor *Rivet* himſelfe.

FINIS.



The Printer to the Reader.

Courteous Reader,

WE cannot but confeſſe, that the crouding in of many little Pamphlets into the Preſſe hath for many weeks detained this Book, to the great grief of the Authors: Wee deſire thee to correct with thy pen theſe following *Errata*, and to cover the leſſer faults with thy Charity.

Page 12 line 11 *dele* more to be read. line 18 read cr. p 14 l 5 *deeſt* Although. l 30 r obtain. p 18 *d Zanchy* and *Caſſander* out of the margent. p 21 l 6 r *inſtructoribus*. p 26 l 17 next appointed adde, a hint thereof we have *Acts* 3. 1. p 28 l 17 r *Presbyters* for *Priests*. l 18 for not r once. p 29 l 27 d. because. p 38 l 12 d. for our part. l 31 r time. p 42 l pen. r Reformed Proteſtant Churches. p 36 l 18 r Their. p 64 l 24 r *Prebyteris*. p 74 l 30 At That make a comma. p 81 l ult r Common. p 84 r haſty. p 86 l 25 r Contradiction. p 92 l 25 for are r have been. p 93 l 16 r *admiſimus*. p 96 l 14 r *Leo*. p 111 l 31 r proved. p 112 l 27 r pleaſe. p 113 l 18 r proofs for proceſſe. p 114 l 16 for promiſe r. premiſe. p 115 l 21 for alone r along. p 118 l 8 r office for worke. p 126 l 24 make a comma at of. p 127 l 21 r of for as. p 129 l 14 r *Cappellus*. p 132 l 29 to *Downham*, adde *Epiſcopacie by Divine Right*. p 135 l 11 next to Thirdly adde is there. p 136 l 26 adde The in the beginning of the line. p 159 l 27 r *Campian*. p 160 l 31 for we r you, and for your we. p 174 l 11 dele particular. p 176 l 6 dele Call.

TWO SERMONS

LATELY

Preached at WESTMINSTER, before ſundry of the Honourable Houſe OF COMMONS.

By *Thomas Caſe*, Miniſter of Gods Word.

Publiſhed by Order of the ſaid Houſe.

LONDON,
Printed by *I. Raworth* for *Luke Fawne*, and are to be ſold at his ſhop, at the ſigne of the *Parrot* in *Pauls-Churchyard*.
1641.

To the HONOURABLE, THE Knights, Citizens, and Burgeſſes OF the COMMONS Houſe of PARLIAMENT now aſſembled.

HONORABLE Sirs,

THeſe poor conceptions had ſooner ſerved your command in the Preſſe, as formerly in the Pulpit, had not the *Ægyptian* Midwives refuſed to do their office. Your own *hand* at length was pleaſed to give them *deliverance*, or elſe they had not ſeen the light at this time, which I humbly deſire they may enjoy under your protection.

They *come forth* now at length in *a good day*, to ſee much of that bleſſed work happily accompliſht, for which they were ſuch earneſt and humble ſuiters to your piety; ſo that now they humbly preſent

themſelves to your view, not ſo much by way of *Remembrance*, as of *Gratulation*. God, in you, hath graciouſly begun to make good that Evangelicall promiſe, *Zach.* 12.8. In defending this his *Engliſh Jeruſalem*, *He hath made him that was weak* among you *as David*: you have conquered the *Lion*, and the *Bear*; and ſhall not thoſe *uncircumciſed Philiſtins* (that *numerous Beaſt*) who hath not ceas'd to blaſpheme and ſcatter the *Armies* of the *living God*, become like one of theſe? Behold, he *lies grovelling at your feet*, there wants nothing but the *cutting off his head*, which you may do with his *own Sword*. What fears and diſcouragements lay upon your Spirits, your own hearts can beſt report; ſurely *theſe* were not the thoughts and reſolutions you brought from home: but this is that which the Lord ſpake concerning *Zerubbabel*, *Zach* 4.6. *Not by might, nor by power, but by my Spirit*. Truly God hath honoured you with little leſſe than a *miraculous effuſion* of *his Spirit*, heightning your Spirits, and ſtrengthening your hands

to

to *David-like prowesse*. Our hopes and expectations are now, that the *great and faithfull* God will perfect the promise, in making *him that is as David* among you, *like the Angel of the Lord*, who *went out into the Camp of the Assyrians, and smote* an hundred, fourscore, and five thousand, 2 *Kings* 19.31. The swarms of that *Babylonish* brood of *Jesuites*, *Priests*, and *Papists*, who lie in their trenches ready to surprise us upon advantage; besides the multitude of the prophane and scandalous sons of *Levi*, whose vilenesse hath caused men to *abhorre the Sacrifice of the Lord*, 1. *Sam.* 2.17. these, I say, it is to be feared, do exceed the number of the Assyrian Army; the *God* of *Angels* make you like the *Angel* of *God*, to *smite* them all: at least, (for I am not a man of Bloods) though *Papists* live, yet, *Popery* may be put to *death*; if the *scandalous* be spared *as men*, they may be cut off *as ministers*, or rather, the *shame* and *reproach* of the *Ministry*.

Gird therefore *your Sword upon your thigh*, ye mighty of God, *with your glory and ho-*

nour, and in your honour ride proſperouſly, and *Let your right hand teach you terrible things*; Let *your Arrows* (the Arrows of Juſtice) *be ſharp in the hearts of the Kings enemies*, the enemies of your *glorious King* in Heaven, the enemies of your *gracious King* on earth; who conſpire nothing elſe but the unthroning of both.

The work you are now about, is the *renewing* and *eſtabliſhing* the *Kingdom* upon the *Lord Chriſt*, and *his Anointed*: wherein what you have done already, (though exceeding much, not onely our hope but our wonder) look upon, I beſeech you, not as *your merit*, but *Heavens mercy*. Conſider how much God hath honour'd you, more than you have honour'd God: for ſurely God hath imployed you in one of the choiceſt and moſt glorious pieces of ſervice, that ever he accompliſht by the ſons of men, for the enlargement and advancement of his poor Church, ſince her *Creation*, by *Himſelf*; or *Redemption*, by *his Son*. Oh lay this as an engagement upon your ſouls, to go thorow

row-ſtitch with the work of God; for which do you purifie and purge your ſelves, I beſeech you; that as the *work* is *holy*, ſo *you* may be *holy* too, that in future ages this may be call'd, the *happy Parliament*, the *holy Parliament*, the *Parliament* of God; and you, *The repayrers of the breaches, The reſtorers of the deſolate places to dwell in. The reformers of the Reformation.*

You are now with *Zerubbabel*, building the *Temple of God*, a work that once was *Davids deſire*, but not his *happineſſe*: yet *David* loſt nothing by that deſire; *David would* have built an *Houſe* for God, God did build an houſe for *David*. My prayer for you, our *Goſpel-Zerubbabels* ſhall be, that as it is (I know) your holy *ambition*, ſo it may be your glory to build a *Temple* for *Jeſus Chriſt*,; and that as *your hands have laid the foundation*, ſo *your hands* may alſo *finiſh it*; that you may *bring forth the head Corner-ſtone thereof with ſhouting*, and all the Churches of the Saints, with us, may *cry, grace, grace unto it.*

And

And while *you* are *building Gods Houſe above*, the *Lord build your Houſes at home*; be an *Husband* to your *Wives*, a Father to your *Children*, a Maſter to your *Servants*, a *God* to your *Families* and *Eſtates*; that when you return in peace, you may finde,

There is nothing loſt in ſerving God.

So prayes

Your Honours moſt humbly devoted,

in all Chriſtian

ſervice,

THO. CASE.





EZEK. 20. 25.

Wherefore I gave them alſo Statutes that were not good, and Iudgements whereby they ſhould not live.

WHerefore I gave them, &c. and *wherefore* did he ſo? the *therefore* to this *wherefore* lyes ſcattered up and downe in the former part of this Chapter, which diſcourſeth at large what *God had done for this people*, and what this *people had done againſt God*; wherof the verſe before my Text is an Epitome, wherein the (*therefore*) is drawne up to foure heads.

Firſt, they *executed not my judgements*. Secondly, they *deſpiſed my Statutes*. Thirdly, they *polluted my Sabbaths*. Fourthly, *Their eyes went after their fathers Idols*. And becauſe they had done this *wherefore*, or *therefore*, I gave them Statutes that were not good, and Judgements whereby they ſhould not live.

And while *you* are *building Gods Houſe above*, the *Lord build your Houſes at home*; be an *Husband* to your *Wives*, a Father to your *Children*, a Maſter to your *Servants*, a *God* to your *Families* and *Eſtates*; that when you return in peace, you may finde,

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For the opening of the words, I shall briefly satisfie these three Quæries.

First, what these Statutes and Judgements were, and when made?

Secondly, how God can be said to give them?

And Thirdly, why he gave them?

For the first, by *evill Statutes*, and *destroying judgements*, is not meant the *Ceremoniall Law*, as some absurdly dreame: The Ceremoniall Law being (for the time it was) both good, and profitable, as leading unto Christ, who was the Gal. 3. 24. Fountain of goodnesse and life. But by *evill Statutes* &c, are meant all those wicked and cursed *decrees and Statutes*, whereby this people was insnared to *prophanesse and Idolatry*; and that not confined to one period and distinction of time, but in the severall and successive Raigns of prophane and Idolatrous Kings and Princes; As namely, the *Idolatrous decrees* that *Ieroboam* made &c. *the golden Calves* that he set up, and the *constitutions and Canons* he ordained about their Service and worship (as he conceived) for the securing, but in truth, to the undermining of his Throne, and the ruine of his Kingdome, As in the Text, *Iudgements* whereby *they should not live*. That Heathenish *Idolatry* and *parricide* that [a] *Achaz* first (it seemes) *enacted*, and then *acted*, *causing his Son to passe through fire, &c.* And after him his wicked Grandchilde [b] *Manasses*, and after him his wicked Son [c] *Ammon*; by whose examples, encouragements, and commands, their Subjects were seduced to the committing of the same impieties

[a] 2 Kings 16. 3. 4

[b] 2 Kings 21. 3 to the 7 [c] verse 19. 20.

pieties; [d] *Manaſſeh ſeduced them to do more evill, then did the Nations whom the Lord deſtroyed before the children of Iſrael.* [e] They ſinned, *and made Iudah* to ſin, ſo that they alſo cauſed their *Sons and daughters to paſſe through the fire.* And this *wicked Statute* and *deſtroying judgement* is by a famous *Synechdoche* in the verſe after my Text ſet for all the reſt (as well it might for the notoriouſneſſe of it) *I polluted them in their owne gifts, in that they cauſed to paſſe through the fire all that opened the wombe.*

[d] verſe 9.

[e] 1 Chro. 33. 6 7. 2 Kin. 17. 17.

Whereby it is evident that this, with the reſt of the ſame pedigree, were the *evill Statutes*, and *killing judgements* which God gave them. But ſecondly, how could that be? For how could the *good God* be ſaid to give them *Statutes that were not good?* the *living God* that giveth life, be ſayd to give *judgements*, whereby the Creature ſhould *not live?*

Quære 2.

For anſwer hereunto, God may be ſaid to give Statutes, *properly*, or *improperly*.

Anſwer.

Properly, and in a *ſtrict ſence*, God can be ſaid to give no Lawes but thoſe which he himſelf *makes and commands*; and ſo God is ſaid to *give the Ten Commandements by* Moſes. So here in this Chapter, God ſayes, *I gave them my Statutes*, and I *gave them my Sabbaths, &c.* and this was *properly* of Gods giving. *Improperly*, God may be ſayd to give ſuch Statutes as he *ſuffers to be given*, and this he did.

verſ 11. 12.

Firſt, by leaving their Kings, and Councellors, and Stateſmen, to make and command theſe wicked and Idolatrous Laws and Statutes.

Secondly, by leaving the Prophets of those times to Preach and publish them, as in *Ieroboams* and *Ahabs* time &c. There wanted not Prophets enough to cry up in their Pulpits the Idolatrous Acts and Decrees for the Calves, that did labor in their Sermons to make the people beleeve, that their King had none but pious and compassionate intentions; namely, to save the people some cost and paines in a long and chargeable journey, that there was nothing in them that any body need scruple at; and that whosoever did refuse *Conformity* and *obedience*, were none but a company of factious and seditious fellowes, enemies to the State and government.

Thirdly, by leaving the people to themselves, to be ensnared and seduced by the commands of the one, and the flatterings of the other; leaving them, I say, to the blindnesse and *darknesse of their understanding*, whereby they could not discern the evill of those abominations, to the *vilenesse* of *their affections*, *and the servilenesse of their wills*, whereby, if they saw the evill, they could not expedite and deliver themselves from it.

Ier. 5 31. *The Prophets prophecie falsly, and the Priests beare rule by their means, and my people love to have it so, &c.* They thought it was well enough, neither would they have had a change of government if they might.

In all this, there was two parts, the *sinfull part*, and the *judiciall part*; The *sinfull* part was their's, the Rulers, the Prophets, the Peoples. The *judiciall* part was Gods, not by infusing any darknesse

neſſe into their underſtanding, but not infuſing *light*; not by influencing any *malignity* upon their wills, but not influencing *conquering grace and power*, leaving them in a juſt judgement to themſelves. I ſay, in as much as this judiciall or pœnall part was Gods; God may be ſayd in this reſpect, to have given them theſe Statutes, &c.

But why did he deale thus with them, and what was the cauſe? *Quære* 3.

This (I ſhewed you in the entrance) lyes in the 24 ver. which give me leave yet now a little more diſtinctly to diſcover unto you. Firſt, they did *not execute his judgements*, whether by *judgements* you underſtand *Gods Lawes, and Statutes, and Commands* themſelves, theſe were not obeyed; the whole Land ſwarmed with Atheiſme, prophaneſſe, and Idolatry, the ſpirits of men were every where up in Arms againſt God and his Law. Or whether by *Iudgements* are meant thoſe *penalties* and *cenſures* which by Gods appointment, ſhould have beene inflicted upon offenders; theſe were not executed; the ſad report whereof the Prophet *Habaccuk* makes to God, therefore the *Law is ſlacked* and *Iudgement doth never goe forth*. *Anſw.* Hab. 1.4.

A Metaphor taken from a Bow and Arrowes, there was a *Bow and a ſtring*; that is, there were good Lawes, and good Judgements (as good as any people ever were bleſt withall) but the Bow lay unbent, the Law unſtrung, ſo that the *arrow* of Judgement was not ſhot into the heart of offendors; but on the contrary, as it followes in the

the Text, The *wicked doth compasse about the righteous, therefore wrong judgement proceedeth.* The summe is this, *Drunkards* might escape, and *Adulterors* might escape, and *Idolators*, and *Murderers* might go scot-free: *wicked enough*, and *safe enough.* But if *a righteous man*, one who made conscience of obeying God, rather than man, whose conscience was not made of cheverill leather, to stretch to the latitude of an universall *blinde obedience* to *humane authoritie* (which the Cathedrall Priests of those times so much cried up) if he spake but *a word*, though never so innocent, and just, they would put their malicious Comments upon it, and make him an offender for it. *They make a man an offender for a word*, it was no matter whether he were an offender or no, they would *make* him one; and when they had hemmed and compassed him in, he could never get out of their cruell tallons, with his garments whole upon his skin, or his skin upon his flesh, or his flesh upon his bones; yea, it was well if he could bring them away whole, for their illegall censures extended even to the very *bones* also, as you may see in a neighbouring place, *They hate the good, and love the evill; they plucke off their skin from off them, and their flesh from off their bones; they also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in peeces as for the pot, and as flesh within the Caldron,* 1. *E.* They suck and boyle Gods people to the very last drop of their lives, and livelyhood. In a word, the mouth of all the Canons were turned upon

Esay 29. 21.

Micah 3. 2. 3.

upon the Citie of God, to batter down the Wals thereof, that we first planted against the enemy.

This was the first branch of the *wherefore*, or cause.

Secondly, they stayed not here, but from not executing they rose up to *hatred*, and *despising of these statutes.*

They despised my Statutes. Wherein, or How?

Answ. First, by lusting after *Egypt* and her Onions, even then when they were but newly by a high hand and stretched out arme, brought out from thence: *ye have despised* the Lord, which is among you, & have wept before him, saying, why come we forth of *Egypt?* Might they have enjoyned their Onions and Garlicks of *Egypt*; they did not care whether they enjoyed God or no; was not this a despising of him? Crying as it were like *Esau*, concerning his *birthright*: Behold, I am at the point to dye, and what profit shall this *birthright* do to me? Thus *Esau despised* his *birthright*; was not this almost their Language, Behold we are at the point to dye, and what good shall *this God* do to us? *Thus Israel despised* their *God and his Statutes.* Secondly, By presumptuous sinning. They have *despised* the Law of the Lord, and have *not kept his Commandements*; they sinned in the very face of the command, say the Law and the faithfull dispencers of it what they would, the presumptuous sinner is a despiser. Thirdly, By polluting the ordinances, *thus saith the Lord to you oh Priests, that despise my Name*; they were stout enough (it seems) to ask wherein, and

Num. 11. 10.

Gen. 25. 32. 34.

Amos 2. 4.

Num. 11. 30. 31.

Malach. 1. 6.

God (when he might have *kickt* them into hell for their insolence) he is patient enough to tell them wherein, *you have offered polluted bread upon mine Altar*; that is, they defiled Gods ordinances with *ingredients* and *mixtures* of their own inventions; they did with the ordinances of God, they cared not what, was not that a *despising* of them? Fourthly, By opposing and suppressing the Ordinances, as God testifies of them, *Isa.* 30. *This is a rebellious people, lying children, that will not hear the Law of the Lord,* here is their opposing; they are rebellious, they will not hear: and when they had no minde to obey, they would put it off with some trick or other, and say the Prophets *did lye*; God never commanded them to preach such things, *They have belyed the Lord, and say it is not he,* and thus saying, the Prophets did *lye*, they themselves *did lye*; this was their opposing of the Ordinances; but this was not all; it follows, *They say to the seers, see not, and to the Prophets, prophecy not*; down with preaching, down with these Sermons, away with these *Isaiahs, Jeremiahs, Habbakuks*, these be the troublers of Church and Common-wealth; men that are alwayes bauling against idolatry, and thorough the loynes of Idolatry, strike at any *harmelesse and profitable Ceremonies*, whereby the people may be edified: men that are alwayes preaching hell and the Law, and strictnesse, and precisenesse, that we do not know how to behave our selves among them: if we must have preaching, let us have it of another strain. *Prophecy not unto us right*

Ier 5 12

things

things, speak unto us smooth things, oyled Sermons, plausible discourses that may not disquiet, and perplex tender consciences, if not, *let him begone, out of the way* with them, silence suspend, banish them. *Cause the holy one of Israel to cease from before us,* that is, tell us not of such strictnesse and holinesse; we cannot be so holy as God is: here was there suppressing of the ordinances, and both these God cals *despising*. Wherefore saith the holy One of *Israel, because ye despise* my Word, &c. Isai. Vers. 11.

Fiftly, By countenancing and justifying of sinne. *They say still to them that despise me, thus saith the Lord, ye shall have peace.* Be not afraid, the Lord will neither do good nor harme, and this was a *despising of God and his Statutes*; they that justifie the wicked, are said in the twenty four *Verse* to *despise* the holy One of *Israel*. This was *despising* indeed, whereby they would make God in the peoples esteem, no better then a *despised Idoll*, which had eyes and could not see; and ears, and could not hear; and hands, and could not strike; as if all the threatenings, and curses of the Law, were but so many bug-bears to scare children and fools; and so they taught men as it were to play with the Beard of God, to mock him to his face. Sixthly, By persecuting the ways and people of God. The nations that *persecuted* Gods people, are said to *despise* him. *When I have executed Iudgements upon all those that despise them round about:* This is despising of God and his Statutes with a witnesse, when none are such Jer. 32. 17. Isai. 5. 23. 24. Ezek. 28. 26.

objects of the malice and cruelty of wicked governors, as those that are most conscientious of observing those Statutes, when it shall be *crime enough to be good.* This was the second branch of the *wherefore*, the third follows.

3. They *have polluted my Sabbaths*: they ceased not to throw durt in the face of Gods Sabbaths; they cryed down the Sabbath, as a *ridiculous* or at least as a *superfluous Ceremony*; they cared not what they spake, or did against the holy Sabbath; they made it their play day, their packing day, their riding day, their selling day, their buying day; any thing but their Sabbath day, as you may see in the 13. of *Nehem.* from the 15. to the 22. verse, and they that did not breake out into such grosse prophanation, yet grew weary of it, It was a heavy burden to them, and they murmured, saying, *When will the new Moon be gone, and the Sabbath, that* we may set forth Wheat. They thought every houre a day, till the Sabbath was over.

Amos 8. 5.

4. The fourth and last branch. *Their eyes went after their fathers Idols.* They had a moneths minde to them, they loved them; ye may know it by their eyes: oh, and why might not they have a *Calf*, a *Chemosh*, a *Baal*, a *house for Baal*, &c. as well as their fathers? What were all their forefathers damned think ye? Should they be wiser then then their fathers? And why should they be confined to one God, when other nations had so many? Or at least, why might not that one God be set forth to them, under such lively representations,

tations, fit to ſtir up the dull mindes, and quicken the ſluggiſh devotions of common people? And why might not they bow before ſuch repreſentations, ſince it was not to the ſhrines themſelves, but to God under thoſe ſhrines? And this no *eſſentiall part* of Gods worſhip, but the *modus oncly*, a *meer accident*, a *circumſtance* of worſhip that was in the power of Authority, the Prince and the Arch-Prieſt, to alter and determine as they pleaſe? Theſe are the (*wherefores*) of this ſevere cenſure executed in the Text; and was not this cauſe and reaſon enough to move God to do ſo? For did not they in all this, refuſe God to be their Governour, and deny his righteous Statutes and Judgements to be their Laws, in that language, *The wayes of the Lord are not equall*. Yea, they did not onely *deny*, but *reject* God and his Government, as God told *Samuel* upon their importunate deſire of a King, They have *rejected me*, that I ſhould not raign over them, now *rejecting* is more then *refuſing*, *refuſing* may proceed from ignorance; when a people, or a perſon to whom a thing is offered, know not the uſe, worth, and excellency of it; ſo Pagans, and Heathens, may refuſe the tender of Chriſt and his Goſpel, and be more excuſeable; *Rejecting*, implyes compariſon and triall; as when a ſervant hath made experiment of two Maſters, and when he hath tryed both, returns to his firſt ſervice again, this is *rejecting* of the latter, as *Tertullian* inſtanceth. As a gracious and repentant heart upon Ezek. 18. 29.

the comparing of two conditions and ſtates, preferres the ſervice of God before the ſatisfying
Luk. 15. 17. of ſwiniſh luſts, as the prodigall, ſo on the contrary an apoſtate revolting heart that hath taſted the good Word of God, and the powers of
[b] Hoſea 2. 7. the world to come, comparing them with the ſweetneſſe, it findes in its luſts, preferres the ſervice of ſinne and Satan, and caſts of the yoak of obedience unto Chriſt. This was the caſe of this people, whom we finde thus heavily doomed in the Text. And now was it not juſt with
Ier. 44. 18. God, when they grew weary of his righteous, and gracious government, to turn them over to the tyranny of ſinne, Satan and Idolatry? This God commanded *Samuel* to hint to the *Iſraelits*
[c] 1 Sam. 8. 9. when they were ſo mad upon a King. [c] *How be it thou ſhalt proteſt, and ſhew them the manner of the King, Verſe* the 10. to the 19. The ſum, is his government ſhould be ſuch over them as that they ſhould dearly repent of their change, which was not ſpoken, nor is to be underſtood in reſpect of that ſtate and government it ſelf, Monarchy queſtionleſſe being the beſt and pureſt, and ſafeſt form of all, and moſt like the originall, from whence it claimes its pedigree. This onely I cannot but wonder at by the way, whence this Maxime came into the world, this *Engliſh* world, (I mean) *No Biſhops, no King*: which with what neceſſity of ſupport or dependance it is accompanied, I humbly leave it to your grave wiſedomes to enquire and determine: I ſay God did not put this anſwer into *Samuels* mouth, nor I into

into your ears, to intimate any miſlike of Monarchicall Government, but to ſhew the difference of the perſons, between whom the change was made *ſc.* a *Iehovah* for a *Saul*; a living God for a dying man; the beſt of whoſe government is but a tyranny in compariſon of Gods immediate Soveraignty, had *Saul* ended his raign, as well as he began it; and began it tentimes better then he did. This now was done in the *height of diſloyalty* and *rebellion*, when they changed a *Glorious God*, *for a dirty Idol*, his *pure lawes*, for their own *impure luſts*; and *therefore* it was juſt with God to give them over to their own choice. *The backſlider in heart ſhall be ſild with his own wayes.* Prov. 14. 14. *i. e.* He loves backſliding, and he ſhall have his belly full of it: God will pay him in his own coyn, he hath no *delight in God*, and God will have no *delight* in *him*. *If any man draw back my ſoule, ſhall have no pleaſure in him.* Heb 10. 38. In ſuch a caſe all that ſee, and hear, will juſtifie his proceedings: And that might be the ſecond reaſon, had we time to proſecute it, why God would give them up firſt to prophaneſſe and idolatry, to ſinne even by Statute, before he would utterly deſtroy them; namely that he might vindicate the juſtice of his proceeding to all that ſhould ſee or hear of them. 1 Kings 9. 7, 8, 9.

And this may be the ground of that wiſh of Chriſt, *I would thou were hot*, that is, forward and zealous, active, and lively; there is no difficulty in this, there is no difficulty in conceiving, why Chriſt ſhould wiſh her ſo; but why doth he Rev. 3 15.

Answ. he wish her *cold*, that is *grossely prophane*, and *idolatrous*, rather then *lukewarm*; probably in regard of standers by, who would in such a case have justified Christ in his censure and judgements on *Laodicea*: whereas now her lukewarm formality, civility, and moderation in Religion (as we call it) might happily bewitch the eyes of the standers-by, and beget some hard thoughts of Christ in their bosomes, when he should proceed to execute the threatned judgement against her. And thus I have done now with the doctrinall part, I come now to the use.

Vse.

1. IT may serve for an use of *admiration*. A strange use you will say; and to me indeed it is strange and wonderfull, and I would have it so in all your eyes: how we have escaped this doome, and censure all this while, that *England* that hath had so much of the 24. *Verse*, hath had no more of 25. that *England*, that hath so egregiously sinned with *Israel*, hath not as notoriously been cursed with *Israel*! That we, that for so many yeers together, have not *executed Gods judgements*, but *despised Gods Statutes*, in all the severals before mentioned, (which I cannot stand to repeat) we that have so reproachfully *polluted Gods Sabbaths*, that have done and spoken, and written as vilely against Gods Sabbaths, as *Israel* ever did; *Saturday no Sabbath with them*, and *Sunday no Sabbath with us, &c.* Finally, that we whose *eyes* have

have so amorously *runne after our fathers Idols*, whose fingers have itched to set up Altars, and Crucifixes, and all our fathers Romish trumperie, are not yet delivered up to these great and fearfull judgements; in the very perfections thereof, *To be given up to Statutes that are not good, and Iudgements by which we should not live:* That God hath not left our King and Nobles to make them, our Prophets universally to teach them, and the whole Land to be insnared, and seduced by them; that we, and our Children might have sinned by Statute, and gone to Masse by Law, as well as by permission: That this judgement hath not made way for wrath, and laid us open to Plague, Pestilence, and Famine, to Battell, Murther, and sudden Death, a whole *Letany of Iudgements*; yea, to that judgement worse than death, the darkening of our Sunne, the pulling down of our Stars, the taking away of his Kingdome from us, and ours; and the leaving of us to perish in utter darkenesse, as Christ threatens *Capernaum*. Luke 10. 13,14,15.

That God hath spar'd us the life of our good *King* upon the Throne, hath had his *Obadiahs* among our *Nobles*; and now hath so over-ruled the hearts and voices of the poore ignorant multitude, that they have sent from all parts of this Kingdome, men of skill and zeale to make *Statutes*, that we hope shall *be good*, and *Iudgements whereby we and our Children may live.*

How comes it to passe, I say, my Brethren? surely we may all cry out *free grace, free grace!*

That *free grace* which some have spoken against, and others writ against, and lived against, and sinned against with an high hand and bitter spirits, hath been a good friend to *England* at this time also, and is not yet weary of doing us good. And besides let me tell you (though I be no pursuivant) there hath some body been a praying (conventicling as they call it) some *Noahs*, *Jobs*, and *Daniels making intercession*; some *Habbakkuk standing in the Watch-Tower*, some *Jeremy's praying*, some *Moses crying*, some *Jacob wrestling*; that have resolved not to *let God go till he blesse us*; some of Gods remembrancers that have given him no rest; some *Pauls*, that have not loved their lives and liberties to the death, so they might finish a faithfull Testimony. Surely, *had not the Lord of Hosts left us a very small remnant, we had been like* Sodome, *and had been made like unto* Gomorrah. Oh that you would consider of this, and change your thoughts of God, and his wayes, and his people. But not unto us, O Lord, not unto us; let's bowe our heads, and worship, for it is the Lords doing, and it is marvellous in our eyes.

Secondly, it may serve for *counsell and direction* for the preventing of such a grievous and killing censure as this is, which I must direct to two sorts of persons.

First, to you the *Worthies of Israel*, whom God hath by his owne note and suffrage, singled out of all the *Tribes*, for this great and glorious undertaking. Remember I beseech you, wherefore ye came hither; as for us, me thinks we stood

ſtood like poore priſoners at the Barre to be tryed for our lives, and it pleaſing the Supreame Majeſtie upon the Throne, to aske us *by whom we would be tried*; we have taken the legall courſe, and have all cried out with one voice, *by God and the Countrey, which Countrey are you*; Now therefore, as one of Gods, and [illegible] the Kingdoms poore remembrancers, I humbly deſire you this day, that you will remember (as you do) what we have committed to your truſt; *ſc.* our eſtates, the Wives of our boſomes, the Children of our loynes, our lives, our bodies, and (which is above all) our right and title to the unvaluable Goſpel of Jeſus Chriſt, and therein our very ſoules right and title to Heaven, and eternall glory. A high, and moſt invaluable *Depoſitum*; Take heed, I beſeech you that you do not leave us in the hands of this dreadfull Judgement *evill Statutes*, and *killing Lawes*.

And to this end, give me leave to branch it out into this threefold caution.

Firſt, enquire and ſearch, I beſeech you, into thoſe Lawes and Statutes that are made, to ſee whether there be no *evill Statute*, no *killing Iudgement* (*ſoule-killing judgement*) that doth yet lye dormant, which may be awakened hereafter when occaſion doth ſerve, to ſlay us, and our Children. The Goſpel in generall is called *the Paſſeover*, and we hope this Parliament in particular, may be chriſtned the *Lords Paſſeover*, wherein the Lord we hope will paſſe over his people, to ſave them with a mighty Salvation, and to 1 Cor. 5. 8.

destroy their enemies. Now in the *Passeover*, you know they were to put away all *leaven* out of their houses, *there must no leaven be seen in all their borders*. And that they might accurately, and punctually observe this comm;nd; my Author tells me, they did these three things.

Exod. 15. 12.

First, they tooke all the *leaven* which lay in open view, above boord (as it were) and threw it into the *fire*.

Secondly, they made a most curious and criticall search, searching with candles every corner, every little Mouse-hole, wherein any crum might happily lye hid, that if it were possible they must leave none behinde them.

Thirdly, that they might make sure work, when they had made an end of searching, in a solemne manner they *cursed* the rest that they could not finde, saying, *Cursed be the leaven that doth remaine*.

Men, and Brethren, do you so I beseech you in this Passeover of the Lords; what *leaven* of *prophanesse* or *Popish Idolatry* lyes in ordinary view, take it, and throw it into the fire; do with it, as they have done with the precious bodies of Gods Saints, away with it to Smithfield, burne it, burne it.

Secondly, search narrowly for that which may remaine, search every corner of the Law, *Common-law*, *Civill-law*, *Canon-law*, search (as God searched *Hierusalem*) with candles, make a curious search, least any crum of that cursed *leaven* may remaine.

Thirdly, In case any piece or crumme of this



leaven

leaven should scape your discovery, curse what you cannot finde, leave a curse upon the very crums and shadow of superstition; *Ioshua's Anathema* upon him that shall ever attempt to build the *Walls of Iericho againe*. Ioſh 6.27.

Should you make good Statutes, and not take away the evill, you do but create a *Nebuchadnezzars* Image, which may have happily a *golden head*, but *feet of dirt*, which will suddenly be resolved into a heap of confusion.

God cannot endure *mixtures*, and therefore you shall finde the charge laid in by God against Idolatrous *Israel*, is not *the pulling up of Gods threshold*, nor the *pulling down of his posts*, nor *the demolishing of his walls*; but their *setting of their thresholds*, by *his thresholds*, and *their posts*, by *his posts*, and *a wall betweene him, and them*; or (as the Hebrew reads it) there was but a *wall between me, and them*; on one side of the Wall they might have gone to the service of God, and on the other side, to the sacrifice of Idols; on the one side of the curtaine you might have heard a Sermon, on the other side you might have gone to Masse. These *Idolatrous mixtures* Gods soule hates; this was their ruine, and the ruine of their Kings, and and Kingdome. Ezek.43.8 verſe 7.8.

O you *Worthies of our Israel!* let it not be said of you, as it is reported of some of the good Kings of *Iudah*, they did that which was right in the eyes of the Lord, *nevertheless High-places were not taken away*. Leave us not I beseech you an *High-place* in the Land, leave us not *one house for Baal*,

not *an vtinsell* of Idolatrous worship, leave us not *a rag* of *the Whore of Babylon*, the plague may lye in it, and break out into a destroying pestilence many yeares hence, when you are asleepe in the dust.

Be ye like *David*, men of Gods owne heart, reforme like *Hezekiah*, bring *out all uncleanesse* out of *the house of the Lord*. Remember upon what Commandement it is that God is called a *jealous God*. And be you jealous also for your God, and for his worship.

Secondly, revive and corroborate those that are good; we have many good Statutes, as good (blessed be God) as any Nation under Heaven, many righteous and wholesome judgements among us; but they have line like the *two Witnesses* in the *Revelation*, with their bodies dead in the Streets, &c. Oh that this Parliament would put
Reve. 11 8. *life* and *soule* into them againe! *execution is the very life of the Law.*

Thirdly, Make such Statutes and Judgements as shall be wanting for the safety and beauty of this Church and Common-wealth; wherein let your care and commendation be that of *Moses, to do all things according to the patterne*. To which end, consult with the Oracles of God, and with the *faithfull, and skilfull dispensers thereof*, that in the building of this second Temple, there may not be the noise of a hammer heard among you; thinke it not enough that you leave us in a safe condition, unlesse you leave us in a glorious condition; we shall never looke for more to be done

done in this glorious work of Reformation, then ſhall be done now, nor you for a like opportunitie.

The ſecond branch of this exhortation, I muſt direct to all you that ſtand before God this day; would you have this frearfull judgement diverted? do you deſire that this Parliament may give you good Statutes, and Judgements, whereby you, and your children may live? First then, *mourn for the generall neglect and deſpiſing* of Gods Statutes, both in Citie, and Countrie, both in high-places and low-places: let the *violation* of Gods Lawes, and the *violencing* of his Ordinances and people, pierce your ſoules with godly ſorrow. *Perſonall ſins are made Nationall, when they are not puniſhed by Authoritie, and Nationall ſins are made perſonall, when they are not laid to heart by the Subject.* Ier. 12. 11.

The whole land is made deſolate, becauſe no man layes it to heart. Brethren, the day of mourning is at hand, and bleſſed be God, that hath put it into the heart of the *King, and Parliament, to Proclaime a Faſt, to call a ſolemne Aſſembly.* Oh, labour before hand to get your hearts into a mourning frame; deſire God, to lay them a ſoaking in the bloud of Chriſt, let *Iremiahs* wiſh be yours, *Oh that my head were waters, and mine eyes a fountaine of teares*; that God would open the *windowes in your heads*, and breake up the *fountaines of the deepe in your hearts*; that with *David*, *Riuers of waters might run downe your eyes, becauſe men keepe not Gods Law*, that *a Deluge of ſorrow*, may ſwallow up *a* 2 Ioel 15. Ier. 9. 1.

Deluge

Deluge of sinne; and you may wash off the pollution of Gods Sabbaths with your tears.

Secondly, Be carefull to execute Gods Statutes and judgements in your own jurisdiction; the hearts of many travaile with that foolish pride of *Gael*; *Would to God this people were under my hand, then would I remove Abimelech*: and with *Absolon, Oh that I were made Iudge of the Land, that every man that had any suite, or Cause, might come to me, and I would do him justice!* Oh if they were *Parliament men*, or *Iudges*, and *Governors*, they would remove such and such evill instruments that trouble the Church, and Comon-wealth; they would doe thus, and thus, I, that they would. Wouldst thou be a Governor? wouldst thou be a Judge? a Parliament man? Man, thou hast thy wish. Art thou a Master of a Family; see, God hath made thee a *King*, a *Priest*, and a *Prophet* there; a *King*, to *governe* thy Family, a *Prophet*, to *teach* them; and a *Priest*, to *offer Sacrifice* for them. Art thou a single man? behold! every man hath a little *Common-wealth* within him, a *Corporation* that may hang and draw within it selfe. Oh therefore, let us now see what you will do for God, and we will beleeve you; call a *Parliament* in your owne houses, in thine owne heart, thither call every offendor before thee; sit as a Ruler, a Judge, and arraigne and execute every rebellious trayterous lust, cast out whatsoever it is, that will not consist with the government of Jesus Christ; *make Lawes and Statutes* to set up the dominion of Christ in thy house,

Iudg. 9. 29.

2 Sam. 15. 14.

houſe, and in thy heart. Then may Chriſt honour thee, with a *Well done good and faithfull ſervant, thou haſt beene faithfull over little, be thou ruler over much.* Elſe, if thou pretend'ſt what great matters thou wouldſt doe for Chriſt, if thou wert a publike Governour, and neglecteſt and deſpiſeſt his Statutes and his judgements, in thy Family, and in thine owne converſation, thou art a *Mountebanke*, an *Impoſtor*, thou deceiveſt thy ſelfe, and others, and the truth is not in thee. Brethren, thinke not that Parliaments can helpe you, or the beſt of Kings doe you good, if you neglect and deſpiſe Gods Statutes and judgements, within your owne limits and bounds. What *Parliaments build, ſinne deſtroyes*; Remember what *Samuel* told the people, *if you will ſtill doe wickedly, ye ſhall be deſtroyed*, ye can have no *ſecurity* from *deſtruction*, if you allow your ſelves *ſecurity* in *ſinning*, if *ye doe wickedly, ye ſhall be deſtroyed*; and, oh that that were all! oh that wicked men might periſh alone, if they will periſh! oh that they might be deſtroyed alone, if they muſt be deſtroyed! but that is diſmal which followes; Ye ſhall be deſtroied, *both you, and your King.* The wicked man, is not onely a *traytor againſt God, but againſt the King too*; wicked men deſtroy not onely themſelves, but the King, and Kingdome. If therefore, ye would not be guilty of *high-treaſon* (the higheſt treaſon) *ſet up Gods Statutes, execute his Iudgements, ſanctifie his Sabbaths*; crie up a Sabbath, as faſt as others crie it downe; take heed

Sam. 12. 25.

of Idolatrie; yea, take heed of Idolatrous *looks*, their *hands* are not charged here; 'tis not said, their *hands set up* their Fathers idols; their *feet* are not charged, 'tis not said they *went after* their Fathers idols, but their eies onely, their eies were after their Fathers idols. God cannot endure Idolatrous lookes, take heed therefore of Idolatrie, and of the appearances of
1 Iohn 5, 2. Idolatrie; *Little Children, keepe your selves from Idols.*

Thirdly, Labour to get your hearts fill'd with the *love of the truth*; 'tis the love of the truth, that is the best fence against such a judgement as this is. For want of this, read what the A-
2 Thes 2. 10. postle threatens; *Because they received not the love of the truth, that they might be saved, God shall send them strong delusions, that they may be damned, &c.* The want of love to the truth, laies a people, or a person open to *Heresie and damnation.* And 'tis a wonder of Mercie, that our plentifull want of *love* to the truth, hath not long before this time robbed us of the *truth*: that for our *want of love to the truth*, God hath not said concerning us, *Take them Heresie, take them Papists, take them Iesuites, blinde them, binde them hand and foot, and cast them into utter darknesse.* Oh! love the truth of God, yea, love it even then when it seemes to make against thee; when it comes to take away all thy rotten evidences, and to cast thee as it were out of house and home. Love the truth even when it calls for thy *right eye*, the right eye of sinfull pleasure, *for thy right hand*

of

of thy sinfull profit; Love the truths of God, every dramme, whereof is the purchase of Christ his bloud, and more worth then many Kingdomes, many Worlds. 'Tis not the *knowledge* of the Truth, but the *love* of the Truth that will keepe from Apostacie: Great Schollers may turne Hereticks, when poore Christians that love the Truth, will prove Martyrs. I *cannot dispute for Christ, but I can burn for him* sayd *the poore Martyr.*

Fourthly, Pray for the King, and Parliament; it may be there be many stand gazing what a Parliament will doe, that enquire every day what newes, what newes? that yet never it may be, put up a solemne petition to God, for them in secret, since the Parliament began. Oh that you would now betake your selves to your prayers; pray often, pray earnestly, pray as Christ did, pray till you sweat againe. Alas, consider if God should leave King, and Parliament to themselves but one day, they may *doe* that which may *undoe* us and our Posteritie for ever. Pray, but what shall we pray? Pray that God would poure out that Spirit, that rest- Isa. 11. 2. upon him.
'ed on Jesus Christ. *The Spirit of wisedome and*
'*of understanding, the spirit of councell and might,*
'*the spirit of knowledge, and of the feare of the Lord,*
'*that may make them of quicke understanding, in*
'*the feare of the Lord; that they may not judge*
'*after the sight of their eyes, neither reprove after*
'*the hearing of the eares* (i. e. *as things seene*) *but*
'*with righteousnesse, they may judge the poore, and*

'*reprove with equitie, for the meeke of the earth;*
'*that they may smite the earth with a rod of their*
'*mouth, and with the breath of their lips may slay*
'*the wicked; that righteousnesse may be the girdle of*
'*their loines, and faithfulnesse, the girdle of their reins.*
Pray for a spirit of *love, and unitie*, that they may all *speake the same thing*, and be *of the same minde*; that they may be cemented together, in the *unitie of the spirit, and bond of peace*; *Pray* that they may not go forth in their owne wisedome, strength, and righteousnesse; not in the strength of nature, or parts; but may say, *surely in the*
Isa. 45. 24. *Lord have I righteousnesse, and strength*; strength and abilitie to the worke, righteousnesse and acceptance in the worke. *Pray*, that God would accompliſh that promise upon them; *that he that*
Zech 12.8. *is feeble among them, may be as* David, *and he that is as* David, *may be as God, as the Angel of the Lord before them*; that they may goe on in the worke, with a kinde *of omnipotencie*, that nothing may be able to stand before them, that oppoſes the Kingdome of Jesus Christ, whether it be *thing*, or *person*. *Pray*, that God would set a *guard of Angels* round about them, that the *Sons of violence may not approach to hurt them*: *Pray*, that this Parliament may be called the *happy Parliament*, the *reforming Parliament*, the *repairer of the breaches*, the *restorer of the desolate places to dwell in*. Brethren, wherfore have Parliaments brake up so of late? Surely, one reason (among many) is, the *fearfull neglect of prayer*; you have wished for Parliaments, called for Parliaments, and perhaps

perhaps have prayed for Parliaments, and when your prayers have brought them together, you have left them there; and so for a just recompence they have left you as they found you: Oh pray therefore, double your prayers, multiply your prayers; let not that man expect a blessing by a Parliament, that doth not engage himselfe to God in prayer for them.

But forget not withall to joyne *thanksgiving* with prayer; for truly that which God hath done alreadie for us, doth highly merit our best acknowledgements, as being not onely above our *merits*, but beyond our *faith and expectation*; while we may say with the Church, when thou didst terrible things that *we looked not for*, thou cameſt down, the mountaines flowed down at thy presence; surely God hath done things for us, that we did not looke for. Phil. 6. Isa. 64. 3.

But you will say, if we observe these directions, are we sure to speed for the prevention of these judgements we threatned. *Quest.*

To this, I answer, there is a *may be* for that; and that is no small mercie, that we are under a *possibilitie* of preventing it. 'Twas all the motive that the Prophet *Ioel*, and the Prophet *Zephany* had to invite their people to humiliation, and reformation. *Who knowes whether the Lord will return and repent, and leave a blessing behinde him, &c.* And *it may be, you shall be hid in the day of the Lords wrath:* Truly, it is a mercie, that we are not on the other side cure of all hopes and possibilitie of cure, and recoverie; and let me adde this to *Answ.* Ioel 2. 14.

you for your encouragement. Our *may be* is no despised possibilitie; but a *may be* of as fair and glorious hopes, as ever our eies, and the eies of our fore-fathers beheld.

But I will tell you, what you may be sure of, all you that conscientiously observe the meanes which God himselfe hath sanctified, which will be richly worth your labour; and that is this. If *God should leave our Governours to make* such Statutes, and our *Prophets to preach them* (which God forbid) yet he will *not leave you to be seduced and ensnared by them*, for so the promise runs, *The Lord thy God in the midst of thee is mighty, he will save, he will rejoyce over thee with joy, he will rest in his love, he will rejoyce over thee singing.* Where be they God will do thus unto? it follows, I *will gather them that are sorry for the solemne Assembly, who are of thee, to whom the reproach of it was a burthen.* Zeph. 17. 18.

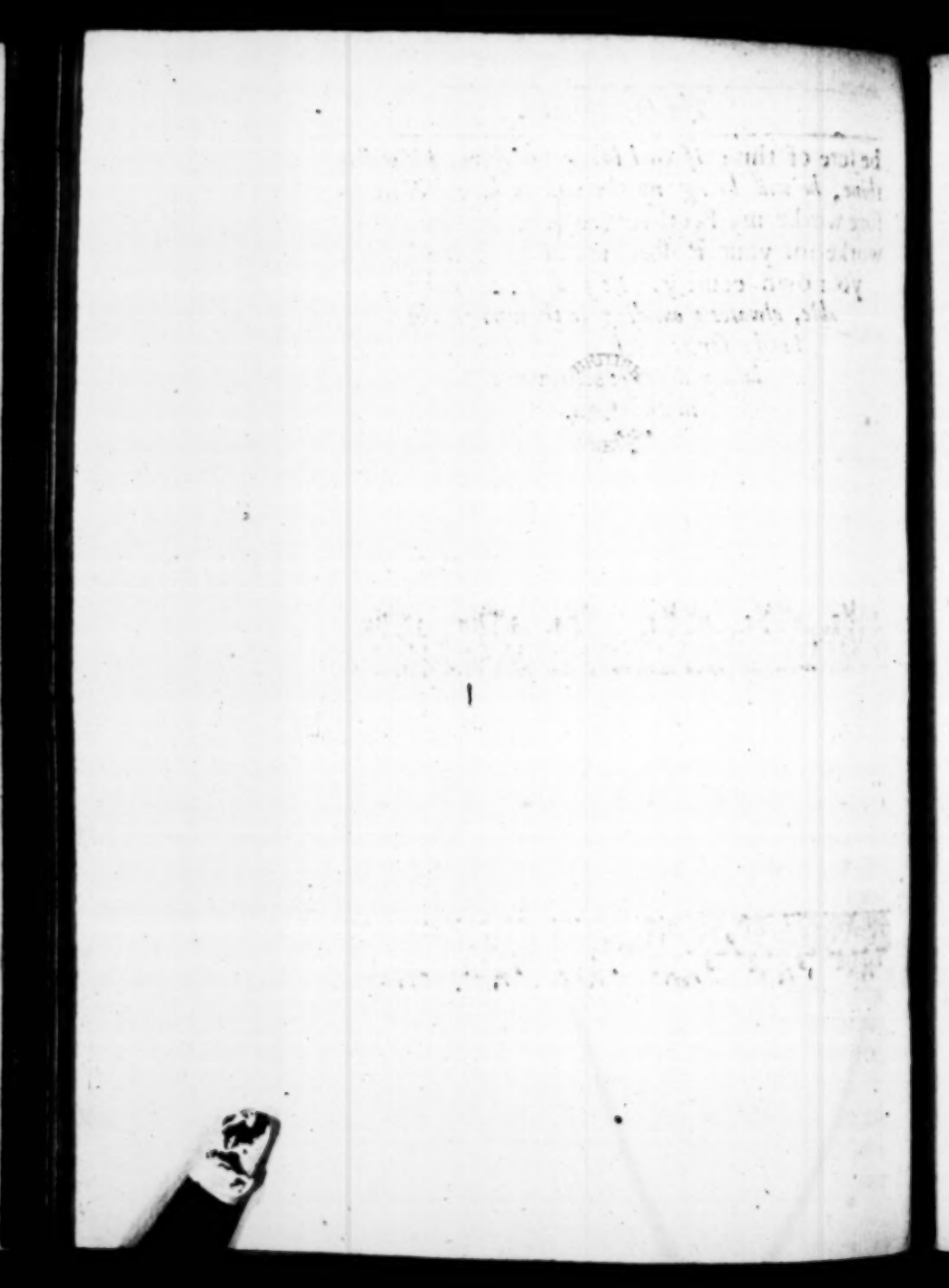
And what an honor would that be, beloved Christians, when God shall be more jealous for one poore soule that drawes near to him, to weepe before him, over the *reproach* of his Ordinances and Judgements, who is burthened more with Gods dishonors, then its owne preassures; I say, what an honor, God shall be more jealous over one such poore soule, then over a whole Kingdome full of those, be they never so great and potent, that neglect his Statutes, and despise his judgements.

In a word, observe these directions, in an humble and beleeving conscientiousnesse, and be

be ſure of this; *If God bring not downe his will to thine, he will bring up thy will to his:* Wherefore worke, my Brethren, worke for the Land, worke for your Poſteritie; at leaſt worke for your own ſecurity. *Be ſtedfaſt, and unmoveable, alwaies abounding in the worke of the Lord; for as much as you know your labour ſhall not be in vaine in the Lord.*

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FINIS.



THE SECOND SERMON Preached before divers of the Honorable House of Commons at Westminster.

EZRA 10. 2. 3.

—Yet now there is hope in Israel concerning this thing. Now therfore let us make a covenant with our God, &c.



IT is not in the power of Iudgements, or mercies, to binde a people or person to a settled course of due obedience without a further concurrence of conquering Grace.

See heere a people after a grievous captivity, and gracious inlargement, scarce warm in their houses, but

their luſts begin to revive with their fortunes; and they who are lately returned to their old houſes, begin now to returne to their old ſinnes, in matching themſelves promiſcuouſly with the heathens, concerning whom God hath expreſſely commanded by his Prophet, ſaying, *Give not your daughters unto their ſonnes, nor take their daughters unto your ſonnes, nor ſeek their peace, nor their wealth for ever.* Cha. 9. 11. 12.

Some gracious Spirits among the Nobility come and informe *Ezra* of the matter, Chap. 9. 1. *Now when theſe things were done, the Princes came to me, ſaying, The people of Iſrael, and the Prieſts and the Levits have not ſeparated themſelves from the people of the land: for they have taken of their daughters for themſelves and for their ſonnes, &c.* The good man when he heard this bad newes, was much affected with it, and much afflicted for it, ver. 3. *He rents his clothes, and teares his haire,* &c. A type that his *heart* was firſt *rent* and his ſoule torne in pieces (as it were) within him, with holy indignation. And after long aſtoniſhment his ſorrow (ſtopt with her owne fulneſſe) finds a vent into Confeſſion and Prayer, from verſe the 6. to the end of the Chapter.

When he had done, *Shechaniah* one of thoſe Godly Princes which brought him theſe ſad tidings (as it ſeemes, for his Grandfather *Elam* I finde reckoned among the heads of the Tribes of Iſrael, *Chap.* 2. 7.) ſtands up and applies himſelf to *Ezra* and the people, with a ſeaſonable *Comfort* and *Counſell*, his Comfort invites them to hope of Reconciliation with God, *There is hope in Iſrael concerning this thing.*

His Counſell cals them upon that hope to humiliation and reformation, *We have ſinned*, &c.

Let

Let us make a Covenant,&c. q. d. 'It cannot bee 'denied but we are in a great treſpaſſe before God 'this day, our ſinnes teſtifie to our face, that we de- 'ſerve to be cut off from being a people; but ſince what is done cannot be undone, our way is not to ſit downe and deſpaire, but to riſe and reforme: We know what a God Iſraels God hath been to our fathers; when they have *repented of the evill of ſinne, he hath repented of the evill of puniſhment*, and ſure he hath not ſpent all his ſtock of mercies upon them, he is a Fountain of mercies that never can be drawn drie; there is hope therfore that our repentance may find mercie with our God, as our fathers did. Come on then, and let us ſtrengthen our hands to the work, which God and our neceſſity cals for, let us humble our ſelves, for what is paſt, and reſolve on reformation for the future,

We have treſpaſſed againſt our God,&c.
Yet now there is hope in Iſrael,&c.
Now therefore let us make a covenant.

In this ſhort, but patheticall ſpeech, you have

1. An ingenuous confeſſion, *We have ſinned.* 1.
2. A comfortable exception, *Yet there is hope.* 2.
3. A gracious concluſion, *Now therfore let us make a Covenant, &c.* 3.

The particular ſin here confeſſed, is *heatheniſh matches*; the rule of reformation, *a bill of divorce* for wife and children, *Let us make a Covenant with our God, to put away the wives, and ſuch as are born of them.* Which, ſince it was (as it ſeems) but a judiciall law of God to that people, I finde it now repealed in the Goſpel, and a quite contrary Canon eſtabliſhed by the Apoſtle. *If the unbeleeving wife be pleaſed to* 1 Cor. 7. 12.

dwell with a beleeving husband, let him not put her away: and if the unbeleeving husband please to dwell with the beleeving wife, let her not leave him.

The reason follows, vers. 14.

For the unbeleeving husband is sanctified by the wife: that is, *Preparativè*, in the order of second causes; while such means are used which God hath sanctified for conversion; he is *candidatus timoris*, a Probationer of the true fear of God, as *Tertullian* cals him; and *candidatus fidei*, as *Ierom* in imitation of *Tertullian*, a Probationer of the true faith.

And *Interim* by virtue of the one beleeving parent, the children are also *holy*, that is, capable of all the badges and privileages of Christianity, as Baptisme, and other means of grace; *So neither let them be put away, for they are a holy seed; else were your children unclean, but now are they holy.*

And this sense I desire may be remembred in my ensuing Discourse, as oft as I shall have occasion to touch upon these words of my Text, which did therefore invite, and command my eyes and my heart to this portion of Scripture, in as much as they do present unto us, as distinct, compleat, and beautifull a modell and plat-form of Reformation, as any that I can remember in holy Writ, which will more fully appear to you, if you will give me leave to take in some of the preceding and suceeding words in the 2, 3, and 4 verses; and from thence to raise such severall Observations as will naturally offer themselves to your view. As,

We have trespassed against our God.

From whence Observe;

1. Observation. Great Reformation must be ushered in, with deep Humiliation and Confession. *Yet*

Yet now there is hope in Israel.

Gods *Israel* may be sinfull *Israel*, but not hopelesse *Israel*. 2. Observ.

Now therefore let us put away, &c.

Hopes of Pacification, are ingagements to Reformation. 3. Observ.

All the wives, and such as are born of them.

Reformation must be Vniversall. 4. Observ.

Let us make a Covenant.

Reformation after great Apostacies, must be done by solemn renewing our Covenant with God. 5. Observ.

According to the counsell of my Lord.

Commands of supreme Governors, falling in with the law of God, doubles upon Reformers, the care and necessity of Reformation. 6. Observ.

And of them that tremble, &c.

The suits and cryes of *trembling hearts*, that *tremble at sin and wrath*, is a strong Motive to Governors to put on to Reformation. 7. Observ.

And let it be done according to the Law.

The rule of Reformation, must be the Word of God. 8. Observ.

For this matter belongs unto thee.

We also will be with thee.

The duty of Governors, with the assistance of Nobles and People, is a great incouragement to zeal and resolution in Reformation. 9. Observ.

Now then arise.

Reformation must be speedy. 10. Observ.

It is not in my purpose or possibility to follow all these in their proper method and latitude; I will only single out the third of these Observations, as the

main ſubject of my diſcourſe, and make all the reſt to attend upon it in their ſeveral ranks and places; which is this:

Doctrine. Hopes of Pacification are ſtrong engagements or *therefores* to Reformation.

The man after Gods own heart, underſtood this myſtery. Therefore, upon theſe premiſſes infers this

Pſa. 130. 4. concluſion, *There is forgiveneſſe with thee (or forgiveneſſes) many forgiveneſſes*, multitudes of pardon, as *Iſai. 55. 7.*

And what therefore? *Therefore thou ſhalt be feared*, thy mercie ſhall engage men to thy fear. Hopes of pardon ſhall *therefore* men to fear of ſinning.

The grounds of this are theſe:

1. Firſt, Hopes of Reconciliation are *Gods invitations to Reformation.* God doth therefore give ſome hints and diſcoveries of his inclinableneſſe to Peace and Reconciliation with a ſinfull people or perſon, to the end that he may invite them to Repentance and Reformation.

Conſult for this purpoſe, thoſe two great Proclamations, the one in the Old, the other in the New Teſtament; that in the 56. of *Iſaiah*, *Thus ſaith the Lord, Keep ye Iudgement, and do Iuſtice: for my ſalvation is neer to come, and my righteouſneſſe to be revealed.* By *Iudgement* you may underſtand the duties of the firſt Table; by *Iuſtice* the duties of the ſecond Table, to the Obſervation whereof, God invites, and as it were flatters them, by the approach of his *ſalvation*; not eternall ſalvation (here) but temporall; namely, their deliverance from thoſe preſſures and oppreſſions that lay upon them both abroad and at home, both in Church and Common-wealth: and

the

the ſame thing is meant by *Righteouſneſſe*, though under another notion; it is called *Salvation*, in regard of the matter; it is called *Righteouſneſſe*, in regard of Gods promiſe: ſo that by *Salvation* and *Righteouſneſſe*, is meant nothing elſe but Gods righteous ſalvation, which he promiſed to their fathers: and now ſayes the Prophet, God will be as good as his word, in ſaving you from your bondage and captivity under which you have groaned ſo long; and it ſhall not be long firſt, *his ſalvation is* neer *at hand*, and what then? *Therefore keep Iudgement, and do Iuſtice.* See how he infers the neceſſity of Reformation upon the premiſſes of the approach of Gods righteous ſalvation.

So alſo in that generall Evangelicall Proclamation of the Advent of our Saviour, *Luke* 3. 4, 5. *All fleſh ſhall ſee the ſalvation of our God*, the world ſhall be full of the glorious manifeſtations of a Saviour. And what then? *Prepare ye the way of the Lord, fill me up theſe valleys* of deſpair and covetouſneſſe; *down with theſe mountains* of pride and oppreſſion; *ſtraighten* me *theſe crooked wayes* of prophaneneſſe and ſuperſtition; *make ſmooth theſe rough hewen paſſages* of ſtubbornneſſe and rebellion: that is (in a word) ſtudy a perfect and a punctuall Reformation, ſalvation is at hand, he that is the Saviour and ſalvation will be here ſhortly; *Repent, for the kingdom of God is at hand.* Now are not Gods invitations our engagements to Reformation? If God invite a people or perſon to him, when he might drive them from him, and ſpurn them into hell, ſhould it not be a prevailing motive to Repentance? Gods invitations, ſaith a Father, are *Vincula obedientiæ*, Obligations to obedience: which if neglected, we make them *Laqueos diaboli*, the

the ſnares of Satan. They that ſin in the face of invitations, ſin againſt God and their own mercies, they croſſe Gods expectation and their own hopes.

2. Reaſon. Secondly, Pacification and Reconciliation are Gods repentings, *Hoſ.* 11. 8. *How ſhall I give thee up, Ephraim? how ſhall I deliver thee, Iſrael? how ſhall I make thee as Admah? how ſhall I ſet thee as Zeboim?* How ſhall I? God was (as it were) about to do it, but could not finde in his heart; he had thought to have made *Ephraim* to burn like *Admah*, and *Iſrael* to flame like *Zeboim*, the cities about *Sodom*; but as the *fire of vengeance was in his hand*, the *fire of love took hold of his heart*, and *melted* him into compaſſion, *My heart is turned within me, my repentings are kindled together.* He repented him that ever ſuch a thought came into his heart, and now he cryes out (as it were) I wil not do it, I cannot do it. *It ſhall not be, ſaith the Lord*, as *Amos* 7. 3, 6.

And now Brethren, are not *Gods repentings of the evil of puniſhment*, ſtrong engagements to his *people to repent of the evil of ſin*, whether nationall or perſonall? Shall God *weep Tears of Compaſſion* over his peoples neck, and ſhall not his people *weep Tears of Contrition* at his feet? Shall God ſay, *I will heal, I will lead, I will reſtore comfort to him and to his mourners*, as *Iſai.* 57. 18. and ſhall not they *take unto them words, and turn to the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly, ſo ſhall we render thee the calves of our lips? Aſſur ſhall not ſave us, we will not ride upon horſes, neither will we ſay any more to the works of our hands, Ye are our Gods*; we will do no more ſo, Lord never do ſo again.

Tertul-

Tertullian in his Book *de Pœnitentiâ*, who ſtiles himſelf *Homo natus ad pœnitentiam*, a man born to do nothing elſe but repent, ſayes, that God by his own example, *dedicavit pœnitentiam*, hath conſecrated Repentance for our imitation, that when we ſee God repenting, we might alſo learn to repent: ſurely if Gods example cannot prevail with us for this holy imitation, God at length may and will give over repenting, as *Ier.* 15. 5, 6. *I am weary with repenting*, I will repent no more, unleſſe it be of my repenting.

Thirdly, the law of equity and thankfulneſſe will lay this engagement upon us; for ſhall God do all for a people, and a people do nothing for God? when their turn is ſerved, ſhall they then deſpiſe, or forget divine indulgence? Oh height of unthankfulneſſe! Nay, *What ſhall I render to the Lord for all his benefits towards me*, is the language of men and women after Gods own heart, the children of God are of a rendering diſpoſition. 3. Pſ. 116. 12.

This may ſerve in the firſt place as a Touch-ſtone, to try your hopes, of what metall they are made of, whether of pure gold, ſilver, or of braſſe and adulterate copper. 1. Uſe.

What are your *Therefores* upon your hopes? Bring them in, I beſeech you, before the Lord this day, and let us ſee what they are. There is a great deal of hope goes up and down the world. In the worſt times, there was much hope ſtirring abroad, people hoped things would mend, all would be better; but in the mean while, they were never the better for their hopes, nor the times for them. They did

hope and ſwear, hope and prophane Gods day, hope and be drunke, hope and be worldly, proud, contentious, prophane, luke-warm, at the beſt. Truly we were little beholding to ſuch kinde of hopes: ſuch hopes as theſe would have made us a hopeleſſe and a helpleſſe people before this day, had not free grace ſtept in to our reſcue.

Every man is a pretender to hope, men have hopes in Chriſt, and hopes of pardon, and hopes of heaven, and hopes of happineſſe, but what are your *thereſores*. Truly the moſt part of the Therefores that goe up and down the world (yea the Chriſtian world) are carnall Therefores, and graceleſſe Therefores, ſinfull Therefores, the greateſt part of Proteſtants doe proteſt againſt their hopes. Lay before the greateſt part of men the beſt premiſſes, and they will make unworthy and baſe Concluſions on them.

Lay before them the conſideration of death, and they will therefore to the Taverne, to the Alehouſe, *Let us eate and drinke, for to morrow we ſhall die, Iſai.* 22.13. one would thinke the argument ſhould have runne thus, *Let us faſt and pray, for to morrow we ſhall dye.*

Lay before their eyes the mercies of God, and they will conclude vilely, Therefore we need not be ſo ſtrict, ſo preciſe, Therefore we need not pray ſo much, heare ſo often, make ſuch adoe about our Salvation.

So in point of dependance, lay before them former experiences of Gods Power and Faithfulneſſe, and they will make a concluſion unworthy of thoſe premiſſes, *He ſmote the rock indeed, and the waters guſhed out: but can he prepare a table in the wildernesſe:*

Pſal.

Psal. 78. 20. as if they had said, *He smote the Rock and the waters gushed out*, therefore he *cannot* prepare a table in the wildernesse. The Apostle gives us the reason of this false disputation in the 4. *Ephes.* 18. *Having their understandings darkened*, the word in the Greeke is διανοια which signifies properly the Logicall, or syllogisticall facultie, the concluding facultie; now that is so hurt in the fall, that naturally a man cannot make one true syllogisme, he cannot inferre a right conclusion, from the best and purest principles: And therefore to all such I must say in plain English, their hopes are rotten hopes, false degenerate hopes, such as will make them ashamed in the day of Christ, prayerlesse hopes, fearelesse hopes, godlesse hopes, reformationlesse hopes, hopes that came from hell, and will thither again, and will carrie thee with them, if thou doest not look about thee, *O quam multi hac vana spe ad aternos labores descendunt?* Oh how many goe down to hell with their vaine hopes!

A true Israelitish hope will work and sweat it selfe out into holy Therefores, holy resolutions. *There is mercy with thee, therefore thou shalt be feared*; *Therefore* I will walke more exactly, more circumspectly, because God is so ready to forgive. *I hope when Christ shall appeare, to be like him, to see him as he is, Therefore* let me *purifie my selfe as he is pure*, 1 Joh. 3. 2. 3.

There is hope in Israel concerning this thing, therefore let us put away our wives. Springs will rise as high as they fall, the hope that came from heaven will run thither againe, in streames of holy Therefores. That which runnes wine into the vessell, will run out wine. True hope is a grace, and that which runnes in *gra-*

ous hopes, cannot run out into *graceleſſe* converſations; *The golden oyle* of gracious hopes *doth emptie it ſelfe* through the *golden pipes* of gracious therefores, *Zech.*4.12. holy therefores, active therefores, &c. are theſe your *therefores?* Bleſſed be God for you, bleſſed be you of the Lord: *Your God, and the God of your fathers hath given you treaſures in your ſacks.* Take the meaſure of your hopes by your reſolutions, precious reſolutions, and precious faith, precious hopes; vile *therefores*, and vile hopes, rotten *therefores*, and rotten hopes. In a word, a man cannot know his hopes, nor himſelfe better then by his *therefores*.

2. Vſe. *The 2. vſe is Exhortation.*

In the ſecond place it may ſerve for Exhortation, and that to two ſorts.

1. Firſt, to you that are of the great Counſell of the Kingdome.

2. Secondly to all thoſe that ſtand here before God this day, yea to the whole Nation.

Firſt you that are the Worthies in this great aſſembly, to whom is now committed the great deſigne of publike reformation.

God in your choyce ſeemes to me to have accompliſht that promiſe in the Propheſie of *Obadiah*, ver.21. *And Saviours ſhall come upon mount Zion to judge the mount of Eſau, and the Kingdome ſhall be the Lords.* You are come as ſo many Saviours, under the ſtandard and conduct of our royall *Ioſhua*, upon this mount of God, to judge the mount of *Eſau*, all thoſe proud and malitious Edomites, whoſoever they be, *who have cryed concerning our Ieruſalem, Downe with it,*

it, downe with it, even to the ground, that the Kingdome, yea all the three Kingdomes, may be the Lords in an everlasting Covenant.

Now therefore as many of you as doe conceive *hopes*, that God may be reconciled to the Kingdome, expresse it, I beseech you, by your *Parliament therfores*, resolutions and ingagements for reformation, wherein that I may in my poore propo rtion be serviceable to you, give me leave out of this platforme to draw you out

First, some Rules. 1.

Secondly, some motives and incouragements to this great work. 2.

Rules.

1. Great Reformation must be usher'd in with deep humiliation, heart-breaking, confession, *We have sinned against the Lord, and now therefore make confession to the God of your fathers.* vers. 11. 1 Rule.

The way for a guilty people, or person, to pacifie an offended God is not to steale to reformation, as the truant steales into the Schoole, but to come into the presence of God, and creep thorough the dust to his feet, and there to spread self-inditements before the Lord; to be open hearted, and broken hearted, in full and free confession; so did holy *Ezra* here in the 9. chap. he confesseth their sinne with all the aggravating circumstances as might make sinne become exceeding sinfull, as

First the multitude, and greatnesse of them, vers. 6. 1.
Our iniquities are increased over our heads, and our transgressions grown up to the heavens. Vers. 6.

Secondly, their long continuance in them, vers. 7. 2
Since the day of our fathers we have been in a great tres- Vers. 7.

passe unto this day: that is either from the first time of Reformation, or ever since God had made them a people.

3. Thirdly, that they had lived in sinne against the discoveries of Gods displeasure; they had sinned against Judgements, *for our iniquities have wee, our Kings, and our Priests, been delivered into the hands of the Kings of the land, to the sword, to captivitie, and to spoyle, and to confusion of face.*

4. Fourthly, against deliverances & mercies. *vers.* 8. 9: Vers. 8. 9. *Now for a little space grace hath been shown us from the Lord, &c.*

5. Fifthly, against expresse command, *vers.* 10. 11. *We* Vers. 10. 11 *have forsaken thy Commandements which thou hast commanded by thy servant the Prophets, &c.*

6. Sixthly, against the choisest motives; God did not leave the commandement naked, and bare, though that had been enough, but seconds it with precious and powerfull arguments, drawn from the puritie of his command, *vers.* 11. *The land unto which ye goe to possesse it, is an unclean land,* and from the advantage of obedience; *that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever.*

7. Seventhly against the moderation and indulgence Vers. 11. of Gods corrections, vers. 13. *seeing our God hath punisht us lesse then our iniquities deserve,* God did but strike, when he might have destroyed.

8. Eightly, their Apostacie and relidivation, vers. 14. *Should we again* break the Commandement; they had not sinned in this kinde once onely, but *Againe and againe,* they had made one sinne, into many, by repetition.

These

These and the like are the circumstances where-with he does load and charge his confession, surely it is so patheticall it will fetch a groane from your spirits to reade it, so heart-melting, that it may melt a stony heart; in a word, his confession swims in teares, you cannot chuse but weep to see what rivers of teares he powres out, as if he had obtained *Ieremiahs* wish, *and his head had been water, and his eyes a fountaine of teares*; He takes on, as if he had followed his onely sonne to the grave, a pattern worth our best imitation; for truly by how much the more liquid, and watery the humiliation is for sinne, by so much the more zealous, & fiery the reformation will be of sin; Hence you shall finde that the reformations whether nationall, or personall, that have not flowed from this spring of godly sorrow, have quickly been dried up, like sudden showers, which for the present fill the high wayes with seas of waters, but in a short time are carried away, and leave no impression, nor remembrance behinde them; as this people here in my Text.

It seemes when they newly came out of captivity, they betook themselves to their imployments, before they had first humbled their souls, and so quickly fell back into those sinnes which had formerly carried them forth into captivity; like those who in the 2. *Ier.* 20. when God had *broken their yoke* from their neck, *said they would not transgresse*, resolved they would doe so no more, but for want of deep and solid humiliation, upon the first occasion that offered it selfe, did Apostatize to their former idolatry. *For of old time I have broken thy yoke, and burst thy bonds, and thou saidst, I will not transgresse; when upon every high hill, and under every green tree, thou wanderedst, playing the harlot.*

The

The reason is because when the heart is not thoroughly broken *for sinne*, it can never be truly and totally broken *from sinne*. Breach From sin, begins in the breach For sin; and where the first breach is not made, the second cannot follow. The fault in the first Concoction is not mended in the second.

And therefore, *honour'd Worthies*, you have taken the right course in your Parliamentarie Assemblies to begin your publike reformations with publike humiliations. And blessed be our God, and blessed be our King, and blessed be you for it.

But give me leave, I beseech you, humbly to offer it to your considerations, whether a day be enough to confesse, and bewail the sin of *England*? *England* who hath robbed all the neighbouring-nations of their master-sins: *France* of her *lightnesse*, *Spain* of her *pride*, *Germany* of her *drunkennesse*, *Italy* of her *revenge*, and *Venice* of her *wantonnesse*, &c. Whether a day be enough to bewail the Sabbath-breaking of *England*, the adulteries of *England*, the pride and wantonnesse, and fulnesse of bread in *England*, the security and formality of *England*, the Idolatry and Popery of *England*, the Apostacie of *England*; the sins of Magistrates, and the sins of Ministers, and the sins of people; the sins of Cities, the sins of Universities, and the sins of the Countries! Is a day sufficient to bewail the sins, that since you first began to rip up this ulcerous body of ours, do daily arise under your hands? and yet as God said to *Ezekiel*, c. 8. v. 6. *You shall see yet greater abominations then these:* after times shall reade the stories of our dayes, and their ears shall glow, and their faces shall blush, their knees smite one against another, their hands tremble, and their

their bowels turn into rottenneſſe within them, and ſhall not we mourn? ſhall not we lye in the duſt before our God?

And yet one thing more let me remember you of; here *Ezra* confeſſes their fathers ſin, as well as their own, chap. 9. ver. 7. *Since the day of our fathers we have been in a great treſpaſſe.*

Men and Brethren, there is a ſin of our fathers, which we their children (I am afraid) were never yet throughly humbled for; the blood (I mean) that was ſhed in Queen *Mary's* dayes, which hath been either not at all, or but little bewailed in our publike confeſſions; the Popery then, and the dregs of it ever ſince that hath been in our bowels, hath not yet been purged out by ſolemn Confeſſion and Humiliation. Gods Kalendars are full of theſe red Letters, *the Saints Holy-dayes*, but *our Sinfull-dayes*, wherein ſuch a Martyr, and ſuch a Martyr did ſuffer; ſuch a day was *Cranmer* burnt, and ſuch a day did *Latimer* ſuffer, and ſuch a day did *Bradford* go to the ſtake, &c. Oh that there might be a day appointed by publike command, for the Nation to ſhed tears for the blood that was then or at any time ſince ſhed in our nation, wherein we might ſolemnly humble our ſou's before God for that ſin, and intreat the Lord to take the blood which lyes upon our heads, and lay it upon our hearts; leſt while we build the ſepulchres of the Martyrs, and not bewail their blood, we bear witneſſe againſt our ſelves, that we are the children of them which killed the Prophets, and all the righteous blood ſhed in *England*, from the firſt Reformation to this preſent time, be required of this generation.

But I humbly submit this to your graver wisdoms, and considerations, while I proceed to the

Second Rule.

2. Rule. Reformation must be Vniversall, *All the wives, with such as are born of them,* there must not be a wife or a childe dispensed withall, in this publike Reformation. Let yours be so, I beseech you, reform all places, all persons and callings; reform the Benches of Judgements, the inferiour Magistrates, that *our officers may be Peace,* and *our exactors Righteousnesse,* that *Iudgement may run down like a stream,* and *Iustice like many waters.* Reform the *Church,* go into *the Temple,* (the Lord is gone before you) and as he hath done, so do you, *overthrow the Tables of these Money-changers, whip out them that buy and sell,* that buy Livings, and sell Souls; that make two or three cures of Souls nothing but a matter of mercenary exchange.

If you will turn a side with me, I will shew you a nest of unclean birds, in *Ieremiah* 2. 8. *The Priests*
1. *said not, Where is the Lord? they that handled the Law knew me not, the Pastours also transgressed against me: The Prophets prophesied by Baal, and walked after things that do not profit.* You have the Clergie of *Israel* here distinguished into four classes or orders, and every one of these had their peculiar sin, diametrically opposite to their callings; there were the *Priests,* whose office it was to offer *sacrifice,* and to *enquire* whether God were *angry* or *pleased,* whereabout God was, *meet unto* them, or *removed* from them.

Secondly, the *Scribes,* whose proper work it was
2. *to handle and expound the Law.*

Thirdly, *Pastors,* whose proper work it was, *to instruct and exhort the people* in wayes of godlinesse.

Fourthly,

Fourthly, the *Prophets*, whoſe peculiar function it was, *to foreſee and propheſie of things to come*, in the name of the Lord.

And their four ſins are here alſo expreſſed, *the Prieſts were ſecure*, God might go whither he would for all them, he might be *between the Cherubims*, or *upon the threſhold*, or *upon the mountains*, *angry* or *pleaſed*, they cared not, the Prieſts ſaid not, *Where is the Lord?*

The *Scribes*, they were *ignorant*, they *knew not God*, nor his laws, they were not able to give a right expoſition of the law of God, witneſſe their falſe gloſſes they had put upon the Commandments, reproved and corrected by our Saviour in the fifth of *Matthew*, *They that handled the Law, knew me not.*

Prophaneneſſe in the *Paſtours*, they that ſhould have taught Obedience, by their Doctrine, and by their Lives, were skilfull only to teach Rebellion in *Iſrael*, They would ſit and drink all day at the Tavern or Ale-houſe, till they were even ready to burſt, *Come*, ſaid they, *we will fetch wine and fill our ſelves with ſtrong drink*, and one drunken meeting begat another, *and to morrow ſhall be as this day, and much more abundant.* Thus the ſins of the Teachers, were the teachers of Sin; *The Paſtours tranſgreſſed againſt mee.* 3. Iſa. 56.12.

Superſtition and *Idolatry* in the *Prophets*, they pleaded for *Baal*, propheſied in the name of *Baal*, and *cauſed the people to forget the name of God, for Baal*, Jer. 23.27. *The Prophets propheſied by Baal, and walked after things that could not profit*: this was the Clergy of *Iſrael*. And if ſuch you finde in the Clergy of *England*, (and oh that you would make diligent ſearch after them) ſpare them not, I beſeech you. 4.

Will you ſpare Thieves and Robbers? Look into

their houſes, and there you ſhall finde the bread of the poore and hungry.

Will you ſpare murderers, look under their skirts, and there you ſhall finde the bloud of Innocents, yea the bloud of their ſoules.

Phyſitians ſay, that that phyſick which only ſtirs the humours, and does not carrie them away, leaves the body worſe then it found it.

You have ſtirred many of theſe malignant humors, if your phyſick be not ſtrong enough to purge them out, conſider, I beſeech you, in what a dangerous condition you leave this body politike.

And yet I muſt not ſpeak without a diſtinction, ſome have ſinned (it may be) *ſeducedly*, whom if otherwiſe, able and diligent, I commend to your wiſdome and compaſſion.

Others (and that moſt) have ſinned *ſeducingly*: prieſts and Jeſuits could never be more deſperate, I am ſure they might have been leſſe guilty: theſe have been brought up from their infancie in Romiſh Idolatrie, and cruelty, they have ſinned againſt their light, and murthered the principles which they have ſucked in with their mothers milk. *Hophni* and *Phinehas* never were more vile then theſe ſonnes of *Belial*; ſpare them not, I beſeech you, no though they ſhould crouch, and cringe, and worſhip you, as much as they have done their high altars, and vow and ſweare never to do ſo againe; beleeve them not, for what *Nebuchad-nezzar* ſaid to his Magitians, *Dan.* 2. 8. that may I ſay of theſe men, *It is but to gain the time of you*, when the Parliament is done they will be drunk again, vile again, and idolatrous again; inſult over the people, and jeere you to your faces.

I know

I know men will crie out, *Mercie, Mercie,* but oh no *mercie* againſt poore ſouls; ſuch *mercie* will be but *ſoul murder.*

Conſider it men and brethren, if you leave behinde you a godly, faithfull, able miniſtry, they will build upon your foundation, ſo that when you come to the work again, you will finde the wals of the new Jeruſalem bleſſedly and gloriouſly raiſed and proſpered; whereas if you leave a prophane, idle, ſcandalous miniſtrie, if ever you come to this work again, you will finde all your labour and coſt carried away, as it were with a ſpring tide of prophaneneſſe and ſuperſtition; you will be ſtill to begin your work of reformation *de novo,* and never get beyond the foundation, and well if that ſtand.

Oh ſhew no mercy therefore, to pull guilt and bloud upon your own heads; now the guilt is theirs, if you let them goe, you will tranſlate their guilt upon your own ſouls. You remember what the Prophet told *Ahab,* 1 *Kings* 20. 42. *Becauſe thou haſt let go out of thy hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.* Ah Brethren, I would not have you redeem their lives, with your own heads; their blood be upon their own pates, their wickedneſſe be upon their own ſouls; but upon the King, and Parliament, and the Kingdom, let there be Righteouſneſſe and Peace for ever from the Lord.

Take away out of the houſe of God, the *lame and the blinde*; the *lame in their lives*, and the *blinde in their doctrine,* whom Gods ſoul hates.

Reform the Univerſities, of which we may complain, as the men of *Iericho* did of their habitation,

2 *Kings*

2 *Kings* 2. 19. *The situation is pleasant, but the water is naught, and the ground barren:* some have been casting in their *poyson*, do you cast in *salt*, that those waters may be healed, and there may not be from henceforth any more *death*, or *barren land*.

Reform the Cities, reform the Countries, reform inferiour Schools of Learning; reform the Sabbath, reform the Ordinances, the worship of God, &c. Alasse, Fathers and Brethren, I pitty you, and (as well as I can) I shall pray for you; you have more work to do then I can speak, The Lord help you, *the mighty God of Iacob be with you.*

Give me leave onely to present to you the *Epitome* and *compendium* of your great work, summ'd up by our Saviour, *Matthew* 15.13. *Every plant which my heavenly Father hath not planted, shall be rooted up.* Behold here a double *Vniversality* of *number* and *extent*.

Every plant, be it what it will, though it be never so like a flower, though it seems as beautifull as the *Lilly*, which *Solomon* in all his *robes* could not outshine. *Every plant*, whether it be *thing*, or *person*, *order* or *ornament*, whether in *Church*, or in *Commonwealth*, *where* ever, *what* ever, if not planted of God, you must look to it, not to *prune it* onely, or *slip it*, or *cut it*; so the Hysop, and the Time, and the wholsome herbs must be dealt withall, when they are grown luxurient; but *pull'd up*. (That is the *second universality:*) *Not broken off*, then it may grow, and sprout again; but *pull'd up* by the *very roots*. If it be not a plant of Gods planting, what do's it in the Garden? out with it, *root and branch, every plant, and every whit of every plant.*

Yea,

Yea, if the plant have been venimous, if you take away some of the soil that hath made it so rank, it will not do amisse.

Heylin in his Geography, *page* 55. quotes a passage out of the Spanish History, of the Inhabitants of *Biscay*, who bearing a naturall Antipathy against *Bishops*, (on what ground he do's not inform us) when *Ferdinand* the King came to them, accompanied with the *Bishop of Pampelune*, they arose in arms, drave back the *Bishop*, and gathering together all the dust whereon his Mule had trod, they threw it into the Sea.

You may make use of this *passage*, by way of Analogy, in your Reformation; Take away Popery by the very root, and the earth in which it hath unhappily grown and prosper'd thus long; Altars, Crosses, Crucifixes, with all the trash of Popish Ceremonies, Orders and Ordinances whatsoever, which may be found in your wise and faithfull enquiry, to have ministred fatnesse and lust to this curs'd weed.

The third Rule.

3. Rule.

This Reformation must be done by the *renuing of Covenant*; never was *solemn Reformation* but by *solemn Covenant*. *A Covenant is the bond and seal of Reformation*, as Gods Covenant with us is the bond and seal of his mercie and truth: *that by two immutable things*, his word & his oath, *in which it is impossible for God to ly we might have strong consolation*. But this was solidly proved, and prudently limited, and lively prest by those Reverend Divines, whom your wisdom selected for the late work of Humiliation. I shall only crave

Heb. 6. 18.

crave leave to adde one consideration more, to what was then delivered, and that out of the Plat-form here before us.

This *Covenant* here, was not a *Covenant* silently struck up, between God and every mans conscience in secret, while they were preaching and praying; but after those duties were finished, they did binde themselves to this publike Reformation by a *publike instrument, under their hand and seal*, you may see them *setting their hand* to it, vers. 18. *and sealing* it, or another like it, *Neh.* 9. ult. *And because of all this, we make a sure Covenant, and write it, and our Princes, Levites and Priests seal unto it.* A sure Covenant indeed, *written, subscribed*, and *sealed*; and if that be not enough, you may finde them *entring into an oath*, to make it like the Laws of the Medes and Persians, unalterable, *vers.* 29. And this was not done in a lump, but distinctly, every man in his own person, and their names afterward registred in their book of *Chronicles*, as you may see in the following chapter, from the first to the 29. verse.

Oh that you would be pleased to take it into your most grave consideration, whether such a *Covenant against Poperie, and Sabbath prophanation*, as verse 31. or the *tolleration* of either, be not necessary to set up, as an Iron wall, and gates of Brasse, against all the incounters and invasions of *Rome*, and hell, that both houses of Parliament, with the Magistrates and Ministers of the land; (and if it may seem good in your eyes) the whole Kingdom might *subscribe* and *seal* a *Covenant*, to enter into a curse, and into an oath, verse 29. never to indeavour the setting up of Popery any

any more, or to admit of Papists into places of skill and trust, in Church and Commonwealth; that what some would have done in *mockery*, may now be done in *good earnest*; as some would have made *an Oath against Popery*, on purpose (it may be) to *have brought in Popery*; so now there may be a *sure Oath* and *Covenant* made, which through the grace and goodnesse of our God, may *keep out Popery*, from invading us or our children for ever.

We have a *covenanting God*, a *covenanting Christ*, the *Covenant* is written in the *blood* of the *Lamb*, and *sealed* with the *two broad seals* of the Sacraments; now therefore let us in this kinde be a *covenanting people*, let us *write*, and *seal*, and *swear* a Covenant, and hang it up before the Lord, among the great Records and Monuments of the Kingdom.

I come to the *fourth Rule*.

Fourthly, *this Reformation must be punctuall. And let it be done according to the Law:* This Law was then nothing else but Gods own immediate command, while he held the government of this people in his own hand. 4. Rule.

And therefore where the Laws are made by men, subject to mistake and errour, who are short sighted, and therefore cannot fore-see all the inconveniences of future emergencie: *Reformation* must not be done onely *according to the Law*, but there must be a *Reformation* also of the *Laws themselves*, when need requires.

Reformers must to the Law and to the Testimony, to the counsels and oracles of God in his Word; *If they speak not, and do not according to this word, it is because there is no light in them.* It is for want of *Gospel light*, Isa. 8. 20.

if they doe not reforme according to *Goſpell rules:* And therefore I beſeech you in your reformation take *the word* along with you, *As a lamp unto your feet, and a light unto your paths.*

All matters concerning Religion may be reduced to this dichotomy, *Doctrine* and *Diſcipline*, now in reforming of either, I beſeech you repaire to *the word*, and from thence take unto your ſelves ſuch ſound and ſolid *Principles*, as ſhall ſteere your courſes through this great ſea, ſo as you may not daſh upon the rocks, nor ſtrike upon the quickſands of hereſie and ſuperſtition.

Now in matter of Doctrine, if any ſhould aske with *Pilate, Ioh.* 18.38. *What is truth?* give me leave to furniſh you with a few *Principles* among many, whereby as by *a touchſtone*, you may be able to ſeparate the *precious from the vile*, to diſtinguiſh the *precious truths of Chriſt* from the *vile errors* and *lies of Antichriſt.*

The firſt diſcovery of Goſpell Truth may be this; *That which makes moſt for the exalting of God, and abaſing the creature*; this being Gods great project, 1 *Cor.* 1.29.30. *that no fleſh may glory in his preſence: But as it is written, he that glorieth, let him glorie in the Lord.*

Now by this Principle you may judge of many Doctrines in controverſie, for which makes moſt for this purpoſe, either the Doctrine of *free election* out of the meere *good will and pleaſure of God*, or that which bottoms this glorious act of God from eternitie upon *works foreſeen* or *faith foreſeen?* either that Doctrine which puts the great work of Converſion into the ſole *Power* and *Pleaſure* of God, or that which places it in the *ſelfe-preparations* of the creature?

Second-

Secondly, that Doctrine hath the ſtamp and Character of *Truth* upon it, which makes moſt for the *advancing of Holineſſe*. For you know whoſe Command and Counſell it is, *Mat.5.42. Be you perfect, as your heavenly father is perfect.*

Now which ſutes moſt with this Principle, either the Doctrine which cals men to the *ſtrict ſanctification of Gods day*, or that which gives them *liberty to prophane it?*

That Doctrine which incites, and ingages men, to **ſtrict walking*, and *the a power of Godlineſſe*, or that which ſecures, and applauds them in naked and empty ſhowes of *luke-warmneſſe* and *formality*; That *God which anſwers by fire, let him be God*, was *Eliah's* rule for the diſcovery of the true God, 1 *Kings* 18.24. that *Doctrine alſo which anſwers by fire*, let that be the rule for the tryall and diſcovery of the truth of God; that Doctrine which hath moſt *fire of Holineſſe*, and zeale in it, let that be truth. *Eph.5.15 a 2 Tim.3.5

Thirdly, that Doctrine hath the *Image* and *Superſcription* of the *truth* upon it, which makes moſt to the *magnifying of the great myſtery of godlineſſe, God manifeſt in the fleſh*, Joh.5.22.23. For *the father hath committed all Judgement to the ſon, that all men ſhould honor the ſon as they honor the father.* 3.

God had never ſuffer'd *Adam* to have falne, had it not been to bring his ſonne *Ieſus Chriſt*, into the greater reputation with the ſonnes of men; Now which conduces to this end moſt, either the Doctrine of *Free-will*, or the Doctrine of *free grace, Iuſtification by works*, or *Iuſtification by faith* alone: that Doctrine which makes faith the *matter of Iuſtification*, or that which makes faith the *inſtrument only*, laying

hold upon the *righteousnesse of Christ, imputed by God* unto the beleever? that Doctrine which makes Christ *a perfect* Saviour, or that which makes him a *partiall* Saviour, that which sets him up in one *office only*, or that which sets him up in *all his offices*, convincing men of the absolute necessity of Jesus Christ, not only for the *pardon of sinne*, but for the *conquest and subduing of sinne?*

4. Fourthly, *That is truth which serves most to settle and establish the hearts of Gods people in the assurance of Gods love*, and to fill them, *with peace and joy in beleeving*, *Heb.6.18.* God is abundantly willing that the heires of Promise should have *strong consolation.* Now which is most likely to doe this to purpose, that Doctrine which teaches the *unchangeablenesse of the Covenant*, (as in the fore-quoted place, *Heb.6.18.*) or that which teaches the possibility of *totall* and *finall falling away from Grace.* The Doctrine which affirmes *Jesus Christ hath satisfied God his Father for all sinne*, or that which teacheth that *Christ hath satisfied for originall sin onely*, and leaves man to make his own peace with God for *actuall?*

Can any of the vanity of the Gentiles cause raine? Jer.14.22. so may I say, Can any of these vaine Doctrines of *Poperie* and *Arminianisme* afford one drop of comfort to refresh the thirsty gaping soule? nay verily *miserable comforters* are they all; but of the contrary doctrines I may say with the Prophet, *With joy may you draw water out of these wels of salvation.* Isai.12.3.

But the greatest difficulty will be concerning Discipline and Church-government; for, *hinc illæ lachrymæ*, hence those unhappy disputes, and conflicts,

and

and divisions, which have in this latter age of the Christian world miserably torne and distracted the Church.

But herein also to the *Law*, and to the *testimony*, go to the *word* for sound and solid *Principles* for your directions, in this part of your great and laborious work.

For my part, I could be content with *Calvine* to saile over 20 seas, to finde out a distinct *plat-forme* of Evangelicall Discipline, in all the branches and circumstances thereof; but because this work is of such a vast latitude, I shall only content my selfe with propounding one *generall rule*, humbly desiring you to consider whether the Apostle in those words 1 *Cor.* 11. 16. *We have no such custome, nor the Churches of Christ*; make not the *custome*, and *practise* of those *Churches*, which are most *pure* and *orthodox*, a leading *President* for their imitation that are in the pursute of peace and truth; with whom since we do happily professe a *unitie in faith*, how much it will conduce to beautie, peace, and welfare, to enjoy also a *uniformitie in discipline*, I humbly leave to your wisdome to judge, while I betake my selfe to the fift and last rule, which arises from the first words of my text,

Now.

Fistly, therefore *Reformation must be speedy*: this as it was *Shechaniahs* counsell, so it was *Ezras* practice, for verse the 5. and verse the 6. *Then arose Ezra, then,* that is he used no delay, he went presently about the work, he knew it was good striking while the iron was hot, the princes and people were now in a good temper, pliable and impressive; if *Ezra* had deferred it, it may be new discouragements, and feares would 5.

have risen; The sin peradventure would have appeared lesse evill, and they have grown more unwilling and refractorie, as we may see in that sad instance, *Ier.* 42. from the first verse to the 5. verse, where you may see a people that came red-hot to *Ieremiah*, one would have thought with an unconquerable resolution, to have followed the counsell of God, by his mouth, *whether it were good or evill*; yet notwithstanding first *cooled* into shifts, and excuses, and at length *quench'd* and *hardened* into flat rebellion, and contradiction, for in the 43. *chap.* 2. 3. they pretend that it was not the word of God, that they should not go to sojourn in Egypt. *The Lord hath not spoken unto thee saying, Goe not, &c.* no nor *Ieremiah* neither, they would fain flatter him, as if he were a more milde and moderate man, and would never have given such counsell, had he not been *set on by Baruch* that young passionate Hot-spur, who for want of his preferments, sought the ruine and desolation of the whole Kingdome, in delivering them into the hands of the Babylonians, that they might put them to death; but at length when these *fig-leaves* could serve no longer to cover their nakednesse, but they must needs be convinc't, it was the very message, which the Prophet brought from the lips of God, in the 44. *chap.* 16. *verse*, they emboldea and imbrazen themselves into down-right refusals and rebellion.

As for the word which thou hast spoken to us in the name of the Lord, we will not hearken unto it.

, As if they should have said, be it *Baruch*, or be it , *Ieremy*, or be it *God himselfe*, it is all one, we will not , obey this message, we will not be such fooles to stay , here, and have our throats cut, by the Babylonians,

but

, but we will ſhift for our ſelves, to Egypt will we goe, ſay *Baruch*, or thou, or God, what you will.

Honoured and Honourable Worthies, be cautioned, I beſeech you by ſuch a dreadfull, and ſtartling inſtance, and take the firſt opportunities and advantages in this great and ſolemn work in hand. *Men* are *mutable*, and *adverſaries induſtrious*, and *length of time* will *flat* and *coole mens ſpirits*, there is *little got by delayes*, unleſſe it be *unfitneſſe* and *indiſpoſition*. And therefore I beſeech you, take the *now* for the diſpatch, and perfecting of the Kingdomes cure. Leave as little as may be of it for future Parliaments; It was our miſery, and might have been (without miraculous providence) our ruine, that the firſt reformers left ſo much of the work for after ages to do; we have *loſt* rather then *gained* of our firſt reformation.

We will therefore expect little *De futuro*, if this preſent opportunitie dye in your hands, and the work be left unperfect, at leaſt in the eſſentials of it.

And therefore *holy brethren, partakers of this heavenly calling*, ariſe & fall to the work in good earneſt, the ſooner the eaſier.

And yet *not with more haſte, then good ſpeed*; what you doe, doe with deliberation, and counſell: and hee who is *Wonderfull, Counſellour, The everlaſting Father, The Prince of Peace* be with you. *Deliberandum eſt diu, quod ſtatuendum eſt ſemel.* That which is once done, never to be undone, had need to be done with matureſt conſultation. *Diu pingo, quia pingo immortalitati*, ſaid the Painter, and ſo we interpret your ſtay, and the ſuſpenſion of our expectations, or elſe our eyes would faile, and our hearts faint in looking upward: onely I ſpeak to wiſe men who know that *counſell and ſpeed*,

judge-

judgement and *expedition* may ſtand together.

I have now done with the rules, give me leave to preſent you with a motive or two, and I have done with this part of the Exhortation.

The Text will afford theſe alſo out of ſome of thoſe obſervations I raiſed in the entrance.

Motives or incouragements.

According to the word of my Lord.

1. Motive. *The command of ſupreme Governors falling in with the law of the ſupreme God, doubles the neceſsitie and care of reformation.*

Did *God* command *one* thing, and the King *another*; did *God* ſay *doe this*, and the *King* ſay *doe it not*; did *God* ſay *reforme*, and the *King* ſay, *ye ſhall not medle with a reformation*: then were ye in great ſtraights indeed: this were a great diſtraction to your minds, and a ſad diſcouragement to your ſpirits. But when you have the command of *God*, and of the *King* too, when God ſaies, goe *Reforme me England*, from *Dan* even to *Berſheba*, from one end of the Land to another; execute my righteous judgements upon *offenders*, relieve the *oppreſſed*, down with *ſuperſtition*, ſet up the *government* of my Son *Ieſus Chriſt*, &c. and his Majeſtie hath graciouſly *caſt himſelfe and his Kingdome into your armes*, Oh now not to go *thorough ſtitch* with the work of reformation, would be a double and a treble *treaſon* (excuſe my freedome) againſt *God*, againſt the *King*, and againſt the *Kingdome*. Therefore under the moſt *royall Protection* of the *Word* of *God*, and the *King*, ſtrengthen your hands to a *thorough work* of Reformation.

And

And for some reward of his Majesties pietie and zeal, in this matter let the Kings honour (I beseech you) be precious in your eyes (as I know it is,) provide *liberally* and *royally* for his *Majestie* and his *hopefull seed*, that his *name* may be *great* and *terrible* abroad, and his *beams* of *sweet*, *warm*, and *precious influence* at home, like the *Sun* to the *creatures*, or the *rain* to the *new mown grasse*.

Of those that tremble at the commandment of our God. 2. Motive.
The suits and cries of trembling hearts that tremble at sin and wrath, is a strong motive to Governours to put on to Reformation.

Do not the *petitions* of the *trembling people of God* throng in upon you from all parts of the Kingdome, Cities, Countreys, particular Congregations? and what do they call and cry for, but *Reformation, Reformation*; *For the Lords sake* take off our burthens, the *civil burthens* that lie upon our *shoulders*; the *spirituall burthens* (especially) that lye upon our *consciences*. *The yoke which neither we nor our fathers are able to bear.* Down with *Ceremonies* and up with *pure Ordinances*, down with *formality* and set up the *power of Godlinesse*; take away the *chaffe* and give us *wheat*; (for what is the chaffe to the wheat?) take away *shadows* and give us *substances*; remove from us our *prophane* and *scandalous Ministers*, and give us *Pastours according to Gods own heart*, that may reveal unto us the *whole counsell of God*; Restore the *Sabbath* with all the *ordinances of it*, to its *purity* and *splendor*, that our eyes may see *Iesus Christ riding in triumph* in the midst of our Congregations; Oh pitie our *souls*, our *Wives souls*, our *Childrens souls*, our *servants*

, *vants souls*; pitie our estates, pitie our bodies, our , liberties, but above all pitie our *Souls*.

Men and Brethren, these cries have *pierc't* the Heavens, and *entred into the ears of the Lord of Sabbath*, oh let them *enter your ears*, and *pierce* through your very *hearts*, let your bowels be troubled within you, your compassions be rouled together.

I tell you, if it were but the petition of a hundred, or ten, or four, or two, of one *trembling heart*, that trembles at *sin*, and trembles at *wrath*, it should prevail more with you then the petitions of thousands and millions of thousands of such *prophane and secure spirits* that lay neither *sin* nor *judgement* to heart; the Kingdome might have *sunk or swom* for ought they care, popery, and prophaneness, false Religion, or no Religion, Atheisme, Barbarisme, and what not, might have over-run the Kingdom like an inundation, and they, like *Gallio, have cared for none of these things*; so they might have had what they would, and done what they list.

They are the *tremblers* to whom we are beholding under *God*, and the *King*, that all is not run into sad and dismall confusion.

And therefore, *holy Brethren*, do you resemble your holy God, who with his own mouth hath promised, *Isaiah 66.2. To this man will I look*, what man is this (think you) that God will look to, of all the men in the world? surely some *great man*, some *mighty man!* no; *even to him that is poore and of a contrite spirit, and that trembles at my word*: Mark yee, he doth not say to this Kingdome, or to this City, or this Congregation, or this Family, but to *this man, &c.* So that if there be but one in a family, or one in a City,

City, or one in a Kingdome, that trembles at the word of God, tha trembles at the word of *command*, leaſt he ſhould *ſin againſt it*; that trembles at the word of *threatning*, leaſt it ſhould *fall upon him*; that trembles at the word of *promiſe*, leaſt he ſhould *fall ſhort of it*, as Heb. 4. 1. In a word that trembles at *ſin*, becauſe it is *contrary to God*; and trembles at *wrath*, becauſe *contrary to a people*, Levit. 26 40. God will have reſpect to that man, when he will overlook, and deſpiſe whole Cities and Kingdomes of ſecure and carnall wretches.

Will *God* look towards *one* trembler, oh do you look towards *thoſe many*, that throng your ſacred Senate with their prayers and tears for reformation; that by your piety and compaſſion that may be accompliſht towards them, that *God* hath promiſed in *Iſaiah 66. 5. verſe. Hear the word of the Lord, yee that tremble at his word, your brethren that hated you, that caſt you out for my names ſake, ſaid, let the Lord be glorified*, (curſed Hypocrites, while they perſecuted *Gods people*, they pretended *Gods glory*) but good newes follows, *He ſhall appear to your joy, and they ſhall be aſhamed.*

Caſſander, a man that was *Pontificiall* enough writing to *Ferdinand* the firſt, and *Maximilian* the ſecond about reformation, among other conſiderable paſſages, doth ingenuouſly confeſſe, that things will never go well in the Church, till thoſe that ſit at the helm, laying aſide their own wills, and *hearkening to the cries and cautions of the Godly*, will reform abuſes according to the rule of the word. In conſult. de Religione, cap. de Eccleſia.

Thirdly, may you pleaſe to caſt your eyes upon the fourth *verſe*, and I will leave you in your own 3.

thoughts to create to your ſelves a double motive.

Ezras duty, and the Princes and peoples aſsiſtance. It belongs to thee, we alſo will be with thee: it belongs to thee, the work is *Gods*, and it is *thy duty* to do it. *Honourable Senators*, let me beſpeak you in the ſame language, it is a *good work* you are about, a *glorious* work, *that* may *invite*; but *it belongs unto you, this* may *command.* It is not arbitrary whether you will reform or no. *God*, and the *King*, and the *people*, have called you forth from the ſeverall parts of the Kingdome to this great work, ſo that *incumbit neceſsitas, a neceſsity is laid upon you, and woe be to you if you reform not.*

Therefore let me beſpeak you, as *Mordecai* did his neece *Eſther*, the Queen, *that if you altogether hold your peace at this time, then ſhall there enlargement and deliverance ariſe to the people of God from another place.* God can do his work without a *Parliament*, but that is dreadfull that follows, *you and your Fathers houſes ſhall be deſtroyed*; you ſhall ruine your ſelves, and your poſterity for ever: but if you ſhall indeed fall to the work in good earneſt, with reſolutions and affections ſutable to ſo honourable a deſigne, God ſhall build your houſes, and bleſſe your poſterities, and make your name as a precious perfume to all ſucceeding generations, ſo that you ſhall be called *the repairer of breaches, and the reſtorer of deſolate places to dwell in.*

We alſo will be with thee.

The *Nobles* will be *with you*, the *People* with you, *Miniſters* will be *with* you, enow *with* you; the wiſdome will be, to know, whoſe help to take; for you ſhall have *Tobias* and *Sanballats*, and &c. with you, that will offer their help, in building the Temple. But

take

take heed what you do, their aime is to *hinder* the work, not to *further* it: accept not of mungrell help, to so holy a work; such as are *erroneous* in judgement, or *irregular* in their lives: they that have sinned *against the rule*, will they (think you) reforme *according to the rule?* they that would not *keep* things up with their *own rule*, (such as it was) do you believe they will cordially concurre, to the *mending* or *making* of the *rule*, such as it should be?

Well *be of good courage*, honoured Worthies, *and doe it*, the work needs your best skill, and confidence; for it is a work of great *difficultie*, you will meet with many *doubts*, *objections* and *discouragements*; But let me tell you one thing for your comfort, you cannot meet with more *objections* then *Ezra*, and the *Princes* might have done, in this work here in hand; alas what pleading of wives? what cries of children? what workings of naturall affection? how might the wife have hung about the husbands neck, and have pleaded for her selfe, *Ah my deare husband, have not I bin your wife these many yeeres, and will you now put me away? have you ever found me disloyall to your bed, or disobedient to your will?* how might the children have hung about their fathers knees, and cryed, *Oh my father, my father, have you not brought me into the world, and will you now turn me loose to seeke my fortunes?* have I been a waster of your estate? or a reproch to your family? or a rebell to your commands? *In the meane while*, how might the husbands, and fathers Affections have wrought, and his heart have bled, and his soule been torn within him, as is pathetically described there in that sad parting of the religious *Marquesse Galeacius Caracciolus* from his Lady and children? what ar-

guments might have been alledged against such a thing as this? why it seemed to be, *against naturall affection*, No man ever hated his own flesh, but loveth and cherisheth it; *Contrarie to the Covenant*, and *contract*, between man and wife, *Prov.* 2. 17. at their marriage.

Contrarie to *the Law of God*, who saith, *I hate putting away*, Mal. 2. 16.

Beside how might they have pleaded the *difficultie of the work*, it had been (it seemes) a matter of a long *continuance*, how many evill *consequences* might have ensued, so many wives and children to be turned a begging? what grievous *murmuring* of friends and kindred might it beget?

, My *Sister* must be turned away, might one say, and , another, my *Neece* and *her children* must be thrust out of doores to get their bread where they can find it: what fearefull *censures* abroad among the heathen; how might they have taken occasion to *reproch* this *people*, *curse* their *Religion*, and blaspheme their *God*, saying, These be your Jewes, the only people of , God, and yet doe worse, then ever any heathen did, , who ever did heare of such a thing among us, as the , putting away of wives and children, in so mercilesse , and unnaturall a manner? they pretend Religion, but , there is no more pittie, nor mercie, nor Justice among , them, then among so many divels, no bands will , binde them, no cords of relation or affection will , hold them.

How might it have *hindered* the *conversion* of the *heathen*, who might have said, If this be their *Religion*, , we will be no *Iewes*; if their *God* teach them to doe , thus, he shall be *none of our God*, and as the poore In-

, dians

, duns said of the Spaniard, *If they go to heaven, we will go to hell.*

What *confusion* might it have occasioned in the *Common-wealth?* yea, how might it have *armed* all the *Countries* round about them, so that what *Iacob* said to his sonnes concerning their cruell slaughter of the circumcised *Shechemites*, might these men have objected against this work.

We shall make our selves stinke among the inhabitants of the land, amongst the Canaanites, and the Perizzites, and we being few in number, they shall gather themselves together against us, and slay us, and we shall be destroyed, we, and our houses. These and the like objections might have been made; but what of all this and a thousand times more, *if God will have it so, it must be done*; there is no difficultie, nor objection against God, *Doe the work they ought*, and *therefore do the work they would*, and let *God shift for the rest*, and therefore Courage, courage, *Noble Christians*, you have a *good cause*, the *Cause of Christ*, good *Companie*, multitudes of Prayers, like *Iacobs Angels* going up to heaven, every day in great assemblies, for you; be of good cheere, *the enemies of Reformation cannot pray, sweare* they can and *curse* they can, *drink healths* (it may be) *to your confusion*, but *pray* they *cannot*, at the best can but *read prayers* and *say prayers*, but *pray* they *cannot*. And therefore, if such and the like objections meet you in this work, be not afraid or startled, be not faint-hearted, or short spirited; you have moreover, a good *Captaine*, whose presse money you have taken, who shall *resolve* your *doubts*, *answer* your *objections*, *conquer* your *difficulties*, *confound* your *enemies*, *crowne* your *endevours*, and *make you more then conquerours*, thorough

through him that hath loved you, the Lord is gon before you, go on and prosper.

The second branch of Exhortation.

And thus I have done with that branch of exhortation which concerns this *honorable assembly*. I come now to the *second branch* which respects *every one*, that stands here before God this day, yea the whole people of the land. *England* hath been a long time *sinfull England* (as you have seene) and is it not yet *hopelesse England?* Is there yet *hope* of *Peace* and *Vnitie* between the *two Nations*, who were but lately ready to *dig one anothers graves*, and to *sheath* their *swords* in one anothers *bowels*; yea *hopes* of a more *firme* and *glorious peace* then ever? is there yet *hopes* that the *oppressour shall cease*, and that the *yoake* shall be *taken off* from our necks, *which neither we nor our fathers are able to beare*, that the *Canaanite shall be destroyed out of our land*; Is there yet *hopes* that our *eyes shall see our teachers*, that our *eares shall heare a voice behinde us*, *saying*, *This is the way walke in it*, *when you turn to the right hand*, *and when you turn to the left*. Have we yet *hope* to enjoy our *Sabbaths*, *pure* Congregations, and *holy* ordinances; that our eyes shall see *the King in his beautie*, and the *glory of Christ*, in our assemblies? In a word, is there *hopes* that *God* will be *pacified* towards us, and be *reconciled* to us, and *dwell* among us, and be *our God*, and the *God of our children?* or are we in a *dreame*, (as the people of God sing in the 126. *Psal.* first verse) are you sure that England is yet alive? are you sure that there is a *Parliament*, of as rich, and precious hopes as ever since England was first called *Christian?* are you sure, that you are here in the presence of God, that I am speaking, and you are hearing this day from heaven the things that concern

cern your everlasting peace: oh how comes this to passe this day in *England*, that *England* should be yet *alive*, that was so neere the *giving up of the Ghost? free grace, free grace: where sin hath abounded, there grace hath superabounded:* but what then shall wee *continue in sin*, that *grace may abound?* let every one that feares the Lord cry, *God forbid*, heare else what an angry question God doth aske that spared and delivered people, *Ier.* 7. 9. 10. *Will you steale, murder, and commit adultery, and sweare falsely, and burn incence unto Baal, and walke after other Gods, whom yee know not, and come and stand before me in this house, which is called by my Name, and say, We are delivered to doe all these abominations?* Oh *my Christian brethren* looke to your *therefores* (for Christs sake) look to your *therefores*, say not in your heart, there is *hope* in *Israel*, there is *hope* in *England*, now *therefore* we may to our *purchasing again*, we may *raise our rents*, and *hoyst the price of corn*, now we shall *buy cheap*, and *sell deare*, now we shall *grow rich*, and *lay up* much every yeere, and get *great estates* for our children; now we may weare *brave clothes*, and vie who shall be finest, now we may *eate*, and *drink*, and *take our pleasures, fill our selves with love*, and *satisfie our owne lusts* to the utmost. All danger is past, stormes are over, we now shall have faire weather. *Doe you thus requite the Lord, Oh foolish people and unkind?* nay, my brethren, *doe not so wickedly against the Lord*; this is not *the fruit* which he expects from this *tree of hope* which he hath planted among you; these be not the *therefores*, which Christians should make, upon such *precious premisses*, rather *there is hope in England*, now *therefore let us put away our wives*, that is, let us put

away *our sinnes*, to which we have *married our selves* so long; let the drunkard say, yet there is *hope* in England, *therefore* let me *put away my drunkennesse*, the unclean person say, *therefore* let me *put away* my *uncleannesse*, The worldling, let me *put away my wordly-mindednesse*, the secure wretch, let me *put away my securitie*, &c. In a word, let every man write *a bill of divorce*, and *put away his lusts*, there is *hope*, and *therefore* let us reforme, there is *hope*, *therefore* let us study how to be more holy, more humble, more thankfull, more spirituall, more fruitfull, more usefull, every one in his station.

Though *hopes* come in without a *therefore* of *former merit*, and *self-preparation*, they do not come in without a *therefore* of *future service* and *reformation*. I would have every one that hath the name of a Christian upon him, be afraid, lest God should be a looser by this mercie, lest we should dishonour him with his own goodnesse.

Consider Brethren, it had beene better *Papists* should have dishonoured God, then *Protestants*, that the *Patrons of free will* should have blaspheмed his name, then the *Professours of free grace*: oh study *therefores* worthy of your *hopes*, for else

2. Secondly, God may quickly spoyle our hopes, if God see us, every one study his owne *therefores*, the *fleshes therefores*, the *worlds therefores*, the *divels therefores*, and not *Christs*. Consider that in the 9. *Ezra* 13, 14. After all this is come upon us, for our evill deeds, seeing our God hath punished us lesse then our iniquities deserve, *and hath given such deliverance as this: Should we again break his Commandements, &c.* from whence you may observe comparing these

two

two verſes together, the 8. and 9. verſes, *that the unhappie ſeedes of a people or Churches ruine, and deſolations, may be ſowne in the happie ſpring of their revivings and inlargements.* You ſhall finde in the Book of *Iudges* that the people of *Iſrael* after their great deliverances, and reſcues from captivity, fell quickly back to their wonted *prophaneneſſe* and *Idolatry*, to do *evill in the ſight of the Lord*, and God as quickly had a *rod*, a *ſcourge*, a *whip*, a *Tyrant* to plague them; three times you ſhall finde it in the third, and beginning of the fourth chapters of *Iudges*, *The children of Iſrael did evill again in the ſight of the Lord.* chap. 3. 7. & 12. and chap. 4. 1. and God wanted not an oppreſſor, a perſecuter, to ſcourge, and ſcourge them withall.

1. First, *Cuſhan-Riſhathaim*, ver. 8. and when he was gone, an *Eglon*, ver. 12. and when he was taken away, a *Iabin*, chap. 4. 2. and after him *another* and *another*, till at length God removed them out of his preſence. The beginning of *Salomons* reigne was the moſt glorious time that ever Iſrael ſaw, when ſurely, if ever, they might have promiſed themſelves ſecure and unchangeable proſperity; and yet *Salomon falling away*, and the *people* with him, that *ſunſhine* began quickly to be *clouded*, and their *glory* to be *eclipſed*. 1 *King.* 11. 14. *The Lord ſtirred up an adverſarie unto Salomon, Hadad the Edomite.* And he *increaſing* his *Idolatry*, God *increaſed* his *adverſaries*, for, verſe the 23. *God ſtirred up another adverſarie, Rezon the ſon of Eliadab.* Brethren, if our hope ſhould come in and our comfort revive upon us, let us not think our ſelves ſecure, let us not ſay with *Agag*, *Surely the bitternesſe of death is over*, the work will go on alone, I may take my pleaſure: for if God ſee us ſtudying our own unworthy and ſinfull

ends, and not his holy and blessed aimes, God can quickly stirre up adversaries against us, one after another, God can quickly send *Turk* and *Pope* against us; God can raise up *Spain* or *France* as an adversarie to us; Yea, how easily may God let in *an evill spirit* among our selves that may *divide* the *two nations*, the two houses of Parliament; yea that may divide the King from the subject, and the Subjects among themselves, people against people, ministers against ministers, countrey against countrey in a wofull and desperate confusion.

In the 22. *Iosh.* 18. See what a speedy execution of wrath there is feared upon the setting up of a *sinfull altar* (as they conceived) though they had but newly taken possession of the promised land, saith *Ioshua, And it will be, seeing ye have rebelled against the Lord to day, to morrow he will be wroth against the whole Congregation of Israel*, quick work indeed! *to day sin*, and *to morrow wrath*. Oh that wee could be so holily jealous of the wrath of God, to feare lest this dayes sinne might turn our present joy, into the morrowes sorrow.

Object. But you will surely say, *I am* but *one*, things may goe well enough for all me, God will not look after me in such a croud, I need not trouble my self, what I do will neither helpe nor hinder.

Answ. 1 Who then, if not thou? if none need to reforme, that is but *one*, who shall reforme?

Secondly, but know, I beseech you, that *one* mans sin may hinder the welfare of an whole Kingdome: consult that emphaticall place, *Eccles.* 9. last. *Wisdome is better then weapons of warre*, i.e. *Wisdome* will do more then *many weapons* of warre; one wise Parliament, or one wise man in a Parliament or a Kingdom may

may doe more, for the safetie of a Kingdome, then an *whole armie*, and legions of souldiers; but that is dreadfull which followes, *one sinner destroyeth much good.* All that *weapons*, and *wisdome* it selfe can do, *sin*, and the sin but of *one*, may suddenly *destroy*, one drunkard, one Sabbath-breaker, one adulterer, one Apostate, may in one day pull down that, which a whole Parliament hath been in building many weeks. *Achan* was but *one*, and yet he *troubled* the whole host of Israel, *Shall one man sin*, (saies *Moses* to God,) *Numb.* 16.22. *and wilt thou be wroth with the whole Congregation?* *Moses* understood the mysterie, and knew that the *conspiracie* of *Corah* might have been the *confusion* of *Israel* had not he stood in the gap.

I but you will say, there be *many wicked men*, yea *many wicked Ministers* too, and yet for all that the Kingdome is not destroyed? *Obj.* 2.

What God does by virtue of his *free grace*, is no tie, or obligation upon God, that he should do so still, you see one mans sin *hath been*, and therefore it *may be* still the losse of a Kingdome; and if *thou* shouldest bee *that one*, oh when the Parliament should break up, and fire and sword over-run the land, in the midst of such sad combustions, and confusions, how wouldst thou look, when God, and conscience shall tell thee, as the Prophet there tels those filthie priests, *This hath been by your meanes, Mal.* 1.9. This hath been by thy *means, thou swearer, thou drunkard, thou unclean person*, I might have had my Church still in England, if it had not been for *thee*, the *Parliament* might have been an *happie*, and a *glorious Parliament*, if it had not been for *thee*, oh bring not upon your selves the bloud of a whole Kingdome. *Answ.* 1

Secondly, but suppose through *free grace*, God should not suffer thy sinne, to divert his gracious purpose, and blast our hopes: yet thou shalt be never the better for all the good that God shall doe to his people. I protest from the Lord, *Ier.*17.5.6. *When good commeth,* when Christ is set up in his Ordinances, and the Lord shall reigne gloriously among his Saints, *thou shalt not see it,* or if thou doe, *Mercie* it selfe shall *undoe thee:* that is the thing I would have you consider and tremble at, *None but the purged and the refined ones shall be able to stand before the approch of mercie.* For instance, see *Mal.*3.2. *But who may abide the day of his comming? and who shall stand when he appeareth?* Who *shall be* able to *endure* it? What day? what comming? what appearance? Surely not his *coming in his flaming* fire to render vengeance upon his adversaries, but *his comming in his swadling clothes,* in the depth of meeknesse and humility; you may know it by his *Messenger,* verse the first, *Behold, I will send my Messenger, and he shall prepare the way before me:* which Christ himselfe expounds of *Iohn the Baptist.* Mat.11.10. so that if *Iohn* be the *Messenger, Christ* must be the *Lord,* and that in his humiliation and obscurity, and yet few were able to endure *this comming:* for we see how the very report of it, *troubled Herod,* and *put all Ierusalem into an uproare. Matth.* 2.3. and in processe of time, how the *presence* and *preaching* of *Christ* did *scorch* and *blast* those *Cathedrall priests,* that unhallowed generation of *Scribes* and *Pharisies;* and perfected their rebellion into that *unpardonable sin, against the holy Ghost.* In a word, it is not *Iudgement* only, but *mercie it selfe,* that will *undoe* a people whom the approch of Gods Salvation doth find and settle in their

2 Kin.7.19

Mat.12. 24.31.

securitie,

ſecuritie, and wilfull neglect of Reformation. Therefore reforme, I beſeech you, let *England reforme*; let every one reforme himſelfe and his family; Let that which comes good newes from the Parliament houſe, goe up good newes to heaven; as you would have *Parliament reformation*, make *Ioy* on *earth*, ſo let *nationall*, and *perſonall reformation* make *Ioy in heaven*; Oh if it might be reported in heaven that England is reformed, —— that ſuch a drunkard, ſuch a ſwearer, ſuch a covetous man, ſuch a ſecure wretch, is become a new man, what joy would it cauſe among the Angels of God? how would God himſelfe delight in us, and rejoyce over us, and think his mercie well beſtowed! And therefore for your direction alſo herein, give me leave to applie to this purpoſe two or three of the former rules.

Rules.

Firſt, this your *Reformation* muſt be *univerſall. All the wives, and them that are borne of them.* My beloved Chriſtians, you muſt deale *thoroughly* and *faithfully* in reforming your ſelves and your families. Will you aske me how far? I will anſwer you only thus; *as you would have the Parliament to reforme above: ſo doe you reforme below*, in what extent, and latitude, you would have the Church reformed, and the Common-wealth reformed, reforme your families, reform your ſelves. 1. *Rule.*

In the common wealth, you would not have only the *great oppreſſions* of *Ship-money*, and other illegall taxations removed, but the *leſſer Monopolies* upon ſmaller commodities taken away. In the Church you would not have the Maſſe of Idolatrie, and Popery only caſt out, but the ſmaller ware, of *Romiſh* trumperies and *Ceremonies* aboliſhed, you would not have

Church-

Church-tyrants, pared only, and *limited*, and *moderated*, but *pull'd up* by the *very roots:* Now then do you thus every one in his own ſtation, draw God (as I may ſo ſay) a *plat-form* and *a modell* of the reformation you would have above, in your own domeſtique and perſonall reformations; with what meaſure you meet, ſhall be meeted to you again; content not your ſelves with *limited ſin*, and *moderated ſin*, but labour for the very *extirpation* of ſin, pull it up by the *roots*, let nothing ſatisfie thee, but the very *death* of thy *corruptions*, the *deſtruction* of that *body of ſin*, which thou carrieſt about thee. *Abſtain not only* from *great ſin*, but from *ſmall ſinne*, yea from the *very appearance of ſin*, *and the God of peace ſanctifie you wholy, and I pray God*
1 Theſ. 5. 22. *that your whole ſpirit, ſoul and body may be kept blameleſſe unto the comming of our Lord Ieſus Chriſt.*

2. *Rule.* Secondly, it muſt be done *according to the Law.* Take the word my brethren, and lay it before you, *compare* your ſelves *with* it, and *conforme* your ſelves *to it*, doe not examine and reform your ſelves by the *world*, but by the *word*; conſider not what other men doe, but what the rule is they and you ſhould doe. The Apoſtle himſelfe will not ſuffer Chriſtians to follow him, without a limitation, which is *ſo far as he followes Chriſt*, 1 *Cor.* 11.1. *Be ye followers of me, as I am of Chriſt*, if you find him *not following Chriſt*, hee does intreat you, *not to follow him*, make no mans pattern, no not the beſt, the univerſall preſident, for your practiſe; ſay with *David*, *Thy word is a lamp unto my*
Pſ. 119. 105 *feet, and a light unto my paths*, conſider not what the world will commend, but what the word doth command, and ſay thou in thy actions, in thy words, in thy very thoughts, *Will the Word bear me out in this, will Ieſus Chriſt take this kindly at my hands?*

Thirdly, your reformation must be done by *Covenant*, this will serve you for a *help* as well as a *direction*, if you would be constant and faithfull in your reformation, be frequent in *renuing* your *Covenant* with God, take the Prophet *David* for your pattern, whom you shall find not onely *resolving*, Psal. 119. 7, 8. *I will praise* thee with uprightnesse, *I will keep thy Statutes*, *I will meditate* in thy precepts, *I will delight* my self in thy statutes, &c. but *vowing* also, and loading himself with *vowes*, for so you hear him speaking to God, *Psal.* 56. 12. *Thy vowes are upon me*, not a *single* vow, but a *multiplied* vow, multiplied (as I conceive) not onely in their *varietie*, but in their *repetitions*; he bound himself over and over again to God, by renuing his vows which he laid upon his head, and walked under his vowes as under so many *engagements* and obligations; yea, you have him not onely *vowing*, but *swearing* too, *Psal.* 119. 106. *I have sworn and will performe it, that I will keep thy righteous judgements.* Go thou and do likewise, thy vow made in Baptisme, and repeated since at the Table of God, renue it again and again, between God, and thine own soul. 3. *Rule.*

I, but I have broken my vowes so often, and my peace with them, that I dare vow no more, least I should gain nothing by it, but to adde *perjurie* to my *sinne.* *Object.*

It is sad news thou tellest, but such as I fear the most are guilty of; but tell me, thou frequentest dayes of humiliation? yes, thou dost repair to the Lords Table? yes, every month I mist not a Sacrament-day: know then Christian, that every *day of humiliation*, and every *approch to Gods table*, is a solemn renuing of thy vow and covenant with God; thou doest it *virtually*, and by *interpretation*, though thou doest it not formally and in expresse language: *If ye call on the Father who without respect of persons judgeth all men according to his work, passe the time of your sojourning here in fear.* Prayer and every 1 Pet. 1. 17. *Answ.*

holy duty is an *ingagement* to an *holy converſation*; In *prayer* we *give* up our ſelves to God; in the *Sacrament* we *bind* the *bargain*; the *Sacrament* being as on Gods ſide *a ſeal of his love to the beleever*; ſo on the beleevers ſide, the *ſeal & oath of his obedience to God*: a Chriſtian as oft as he receiveth the Lords Supper doth ſolemnly proteſt and ſwear *by the body and blood of Ieſus Chriſt* to give up himſelf to God, in all *ſelf-deniall*, and *well-pleaſing*.

Now *virtuall* Covenants do bind us as well as *expreſſe* and *diſtinct*; for as Divines ſay, there is a *ſecret compact* with the Divel, whereby though a man ſpeak never a word, yet *ſilently* he may give his ſoul to the Divel (as if one uſe the geſtures, and ceremonies, and actions of Witches and Conjurers for the producing of ſuch and ſuch effects, though not with a diſtinct purpoſe to give away his ſoul to the Divel, he doth virtually and ſecretly contract with him:) ſo on the other ſide whoever draws neer to God in theſe ſolemn duties, eſpecially the *Sacrament*, doth by *interpretation* give up and bind himſelf over to God in ſolemn contract and covenant. Now then if thou art afraid to renue thy vowes and covenant with God, why art not thou as well afraid to keep a day of prayer, or to receive the Sacrament?

But you will ſay, *it is better not to vow then not to pay*, Eccleſ. 5. 4.

Anſw. That is ſpoken of *indifferent things*, which are in your own choice and power, as in caſe of *free-will offerings*; here indeed better not to vow then not to pay, but in *morall* things, whereunto the law of God doth bind us, though we bind not our ſelves, we are for the ſtrengthening of our obedientiall reſolutions, whether it be in the reſiſting of ſinne, or the keeping our ſelves cloſe to God in the duties of holineſſe, and the holineſſe of converſation, often to renue our vowes and Covenants with God; my reaſon is, becauſe a man is bound to uſe all means

to bring the heart and life to as neer a conformity with the will of God, as is possible, and therefore if the renuing of our Covenant be a means sanctified by Gods own appointment for this purpose, it is not left arbitrary to us what to do in this matter.

The heart is like a peece of ground, bordering upon the Sea side, richly worth the keeping, but liable to the inundations of many Seas of corruptions and temptations; vowes and covenants are a Christians walls and banks to resist those fierce assaults, and though some spring-tides of boisterous temptations should break over those banks, yet a Christian is bound still to renue and repair the fences that the heart may not lye under a deluge of sinne, and so perish to eternity. Prov. 4. 23.

But am I to vow that which is not in my power to performe? can any man vow and promise to God he will never sinne again? *Object.*

I answer, first, there be indeed some sinnes that are *inward* and *spirituall*, which are not in our power to withstand, as *sudden passion*, the risings and bublings of *secret corruptions*, *distraction* in holy duties; now though a Christian cannot vow, he will never be passionate any more, or never be distracted in duty again, yet he may vow and covenant with God to keep a stricter watch over his passions, to look more narrowly to his thoughts. *Answ.* 1.

Secondly, for other *externall sinnes*, as drunkenesse, and adultery, and Sabbath-breaking, or what else it is which doth most easily beset a man, he is bound to strengthen himself against their encounters, by laying new engagements of vowes and covenants upon his own soul never to commit them again. 2.

Thirdly, at least a man is bound to vow against the *occasions*, that do betray and circumvent him to the 3.

committing of such and such sinnes, to avoid the places, the company whereby he hath been ensnared and taken, to the wounding of the Gospels honour, and his own peace, and to promise to God more care and circumspection in his walking.

4. Fourthly, though breach of Covenant be a great sinne, yet there is mercie for that as well as for other sinnes against the law of God, *the blood of the Covenant* is of power to expiate *the guilt of the Covenant.*

And besides I conceive (under correction) that every *failing* and *sinne after Covenant* is not a *formall breach of Covenant*, as long as a man is willing to own the Covenant, and to stand to it as his own act and deed, as *David* sayeth, *I have sworn, and will perform it, that I will keep thy righteous Iudgements*, Psal. 119. 106. I have sworn, *David* had entered into the *Covenant* long before, and *sealed* it with an *oath*, and now he looks upon it again, and owns it, *I will perform it*; as, if he should say, this is the Covenant I have made, with God, and I do not repent of it, if it were to do, again, I would do it, I will stand to it, as long as, breath is in my body; *I have sworn, and I will perform it, that I will keep thy Iudgements.* Now though *David* after this oath, might fall into sinne and possibly the same sin, against which he had sworn, suppose that sin of lying, against which he prayeth so earnestly, *Psal.* 119. 29. yet I do not conceive he can be properly said to have broken the Covenant, in as much as notwithstanding all his failings and fallings yet he is *conscienciously resolved to stand* to it, and to make it good, to the utmost of created nature and renued grace. I should therefore rather chuse to call it a *trespasse* against the Covenant, then a *breach* of Covenant.



The Covenant is then *properly broken*, when a man

finding himselfe hampered and shackled with his vowes, will *vow no more*, that he may *sinne the more freely*; and therefore take heed it be not the *love of sinne* rather then the *fear of perjury*, that keeps thee from renuing thy Covenant with God: be humbled for what is past, labour to *break thy heart* for *breaking the Covenant*; abhor thy self in dust and ashes, and if thou beest afraid to *break* the Covenant, be not afraid to *make it*. *Fear* not to *make it*, but *make it in fear* and trembling. But remember to make thy Covenant at *Christs feet*, consider in whose strength thou must make and keep the Covenant, and therefore do not onely labour to *make* thy Covenant *in Christ*, but labour to *get into the Covenant* with Christ, thou wilt never *keep* Covenant, till thou *art* in Covenant.

Out of the Arke (in *Noahs* floud) there was *no salvation*, I make no question, in that universall deluge there was many could swim well, yet *no man could save himself by swimming*, though peradventure hee could swimme an houre, or two, or three, yet he could not out-swim the floud, but at length tired and spent to the last drop of strength and spirits, must needs sink and perish, only in the Ark there was life and safety.

The whole world saith the Apostle, *Positus est in maligno*, lies as it were in a *deluge of sin* and corruption, 1 *Ioh.* 5. 19. there is no safety by swimming, a man cannot out-swim the divell, though he may for a day, or two, or more or lesse, upon some pangs and convulsion of conscience, some apprehensions of the wrath and terrour of God, abstain from and suspend some acts of sin.

The Apostle tels us, that the *divell takes* naturall *men captive at his pleasure*, 2 *Tim.* 2. 26. the divell may let a man swim a stroake or two, (or so) from him by some morall resolutions and indevours, but he swims

after presently, overtakes him, and brings him back again *at his pleasure*, and therefore be warned by Gods *Noah's*, fly into the Arke, desire the Lord Iesus to be mercifull unto thee, and to take thee *into the Ark*, the *covenant of life and grace*; Christ is the *fountain of life*, and salvation, *Psal.36.9.* with thee is the *well-spring of life*; see therefore and be convinced, of thy need of a Christ, not a *pardoning Christ* only, but *a ruling, a governing, a teaching Christ*, victorie over sin, as well as pardon of sin, must be fetched from the bloud of the Covenant, *Heb.9.14. How much more shall the blood of Christ, who through the eternall spirit offred himselfe without spot to God, purge your consciences from dead works to serve the living God*; here is purging, and not only from the guilt of sin, but from the stain and filth of sinne, for observe, I beseech you,

First, it is a *purging of the conscience* from dead works, not from *killing feares* only and accusations, but from *dead works*, works that argue a man to be dead in sinnes and trespasses; and secondly, it is a purging, that fits a man to *serve the living God*, not only a *pardoning clensing*, but a *quickning clensing*; such a clensing as makes the *dead conscience* fit to serve the *living God*, a purifying and inlivening of the conscience, which pardon only of sin cannot do; for should God *pardon* all that is past, and not give *quickning clensing grace* for the time to come, a man would quickly make new work for hell and damnation; dead consciences cannot serve a living God, an impure conscience cannot serve a pure and holy God: Now both these purgings of the Conscience from dead works must be in the *Fountain which God hath set open for Iudah and Ierusalem to wash in from sin, and from uncleannesse*, even the *bloud of Iesus Christ*, who through the eternall Spirit offered himselfe to God. And therefore to

Zech.13.1

Christ, to Christ, *count all things losse and dung* (with the Apostle, *Phil.*3.8.9.) that thou maist get into him, and know the *power* of his *Resurrection*, and the *fellowship* of his sufferings, that *thou maist be conformable to his death*, if you will be the people, of whom God sayes in *Isai.*63.8. *Surely these are my people, children that will not lye: that so he may be your Saviour.* Take Christ to you, and give up your selves to Christ. *Thy faithfulnesse* in keeping Covenant with Christ, must issue from the *faithfulnesse of Christs* covenanting with thee.

Fourthly, (to conclude in a word) this reformation must *be speedy, Now*; Now therefore let us make, &c. and *Then* arose *Ezra*, there was no delay about this businesse. Now therefore doe you neither think of any more *delayes*, and *hereafters* and *to morrowes* in your personall and domesticall Reformations, if thou intendest to be better, *Why not now?* I may speak to you, as *Pharaohs* servants bespake him. *Exod.*10.7. *How long shall these men be a snare unto us, Let them goe, knowest thou not yet, that Egypt is destroyed:* So may I say unto thee, how long shall these and these lusts be *a snare unto thee*, how long shall thy drunkennesse, thy uncleanenesse, thy worldlinesse, thy pride, be *a snare unto thee*, let thy sins goe, give them a bill of divorce, and send them away; knowest thou not, that *England is almost destroyed*; knowst thou not, that thy sin hath almost undone the whole Nation? knowest thou not, that thy *soul* is almost *destroyed*, has not thy lust *darkned* thy *Iudgement*, *hardened* thy *heart*, *seared* thy *conscience*, and almost *laid* thy *soul waste*, like a barren wildernesse? oh how long shall thy sin be a snare to thee? *to day, to day, if you will heare his voice*, to day, to day, heare the voice of God; it is three times inculcated in *Heb.* the 3. and the reason is given in the 13. verse, *lest any of you be hardened through the deceitfulnesse of sin*, where you have expresst a double danger of delay. 4. *Rule.*

1. That *ſin is very deceiving*, and 2. That *that deceitfulneſſe is of an hardening nature*, leſt any of you be hardened through the deceitfulneſſe of ſin. Man gets nothing by his deferring of his Reformation & Converſion to God, but the venturing of the hardening of his heart, againſt reformation. You would not have the nationall reformation delayed, you have cried concerning it, as *Siſerahs* mother concerning him, *Why is his charet ſo long in comming? why ſtay the wheeles of his charet?* you would not ſtay long for publike reforming of your grievances; let not God ſtay long for the perſonall reforming of your ſinfull courſes; I will end all with that quickning Motive, 2 *Cor.*6.2. *Now is the accepted time, now is the day of Salvation*, the words are quoted out of the Propheſie of *Iſaiah*, and ſpoken by God to the Redeemer, ver. 7.8. *Thus ſaith the Lord, in an acceptable time have I heard thee, in a day of ſalvation, have I helped thee*; it was a *day of ſalvation*, becauſe an *acceptable time*, the time of *Gods willingneſſe* or *free grace*, as the Hebrew ſignifies: the meaning is, Chriſt was heard and ſuccoured in the day and work of Salvation, becauſe he apprehended the *accepted time*, had Chriſt *neglected* his time *appointed* by God the Father, it had *not* been *a time of ſalvation*, he had not been *a Redeemer*. And therefore if Chriſt himſelfe could not be *a Redeemer*, but he muſt take Gods time, how canſt thou think to be *redeemed*, if thou ſhalt neglect the ſeaſon, that God offers. The *accepted time is the day of ſalvation*, and the *Now* is the *accepted time*.

Iſai. 49. 7.8.

Accept of Gods time, and *God accept of thee*, for the Redeemers ſake. To whom with the Father and the holy Ghoſt be glory for ever. *Amen.*

FINIS.

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Maſter Grimſtons ARGVMENT Concerning Biſhops:

With Mr. Seldens *Anſwer.*

Alſo ſeverall Orders newly made in Parliament concerning

CHVRCH GOVERNMENT.

Printed 1641.

Walter Grimsons

ARGUMENT

Concerning

Bishops:

With Mr. Selden's Reply.

Also several Orders newly made in Parliament concerning

CHURCH

GOVERNMENT.

Master GRIMSTONS Argument concerning Bishops.

1.

THat Bishops are *Iure Divino* is a question.

2. That Arch-Bishops are not *Iure Divino* is out of question.

3. That Ministers are *Iure Divino* there is no question.

Now if Bishops which are questioned whether *Iure Divino*, and Arch-Bishops which out of question are not *Jure Divino*, should suspend Ministers that are *Iure Divino*, I leave it to you *Master Speaker*.

Master Seldens *Answer.*

1. That the Convocation is *Iure Divino* is a question.

2. That Parliaments are not *Iure Divino* is out of question.

3. That Religion is *Jure Divino* there is no question.

Now *Master Speaker*, that the Convocation which is questioned whether *Iure Divino*, and Parliaments which out of question are not *Iure Divino*, should meddle with Religion, which questionlesse is *Iure Divino*, I leave to you *Master Speaker.*

Master *Grimstons Reply.*

But Arch-Bishops are no Bishops.

Master Seldens Answer.

That's no otherwise true then that the *Iudges* are not Lawyers, and *Aldermen* are not Citizens.

Severall Orders concerning Church Government.

1. Every severall Shiere of *England* and *Wales* to be a severall Circute or Diocesse for the Ecclesiastick Iurisdiction excepting *Yorkshier*

ſhiere, which is to be divided into three.

2. A conſtant Presbitry of twelve choyce Divines, to bee ſelected in every Shiere or Dioceſſe.

3. A conſtant Preſident to bee eſtabliſhed as a Biſhop over this Presbitry.

4. This Biſhop in each Dioceſſe to ordaine, ſuſpend, deprive, degrade, and excommunicate by and with the conſent and aſſiſtance of ſeaven Divines of his Presbitry, then preſent and not elſe.

5. The times of Ordination throughout the Land to be foure times in the yeare, viz. 1. *May* 1. *Auguſt* 1. *November*, 1. *February*.

6. Every Biſhop conſtantly to reſide within his Dioceſſe, in ſome one prime or chiefe City or Towne within his Dioceſſe as in Particular.

7. Every Biſhop to have one ſpeciall particular Congregation to be choſen, out of the moſt convenient place for diſtance from his chief reſidence, and the richeſt in valew that may be had, where he ſhall duely Preach, unleſſe he be lawfully hindred, and then ſhall take care his Cure be well ſupplyed by an other.

8. No Biſhop ſhall remove, or bee tranſlated from the Biſhopricke which hee ſhall firſt undertake.

9. Vpon every death, or other avoydance of a Biſhop, the King to grant a *Conge De Eleire* to

the whole Clergy of the whole Dioceſſe, and they to preſent three of the Presbitry aforeſaid, and the King to chooſe and nominate whom he pleaſeth of them.

10. The firſt Presbiters of every Shiere to be named by the Parliament, and afterwards upon the death or other avoydance of any Presbiter, the remaining Presbiters to chooſe one other out of the pariſh Miniſters of that Shiere, and this to bee done within one moneth next after ſuch death or avoydance.

11. No Biſhop or Clergy man to exerciſe or have any temporall Office, or Seculer imployment but onely for the preſent to hold and keepe the probate of Wills, untill the Parliament ſhall otherwiſe reſolve.

12. The Biſhop once a yeare (*at Midſomer*) to ſummon a Dioceſan Synod, there to heare, and (by generall Vote) to determine all ſuch matters of ſcandall in life, and Doctrines amongſt Clergy men, as ſhall be preſented unto them.

13. Every three yeares a Nationall Synod to bee, which (for perſons) ſhall conſiſt of all the Biſhops in the Land, and of two Presbiters to bee choſen by the reſt out of each Presbitry, and of two Clerkes to be choſen out of every Dioceſſe by the Clergy thereof.

14. This Nationall Synod to make and ordaine

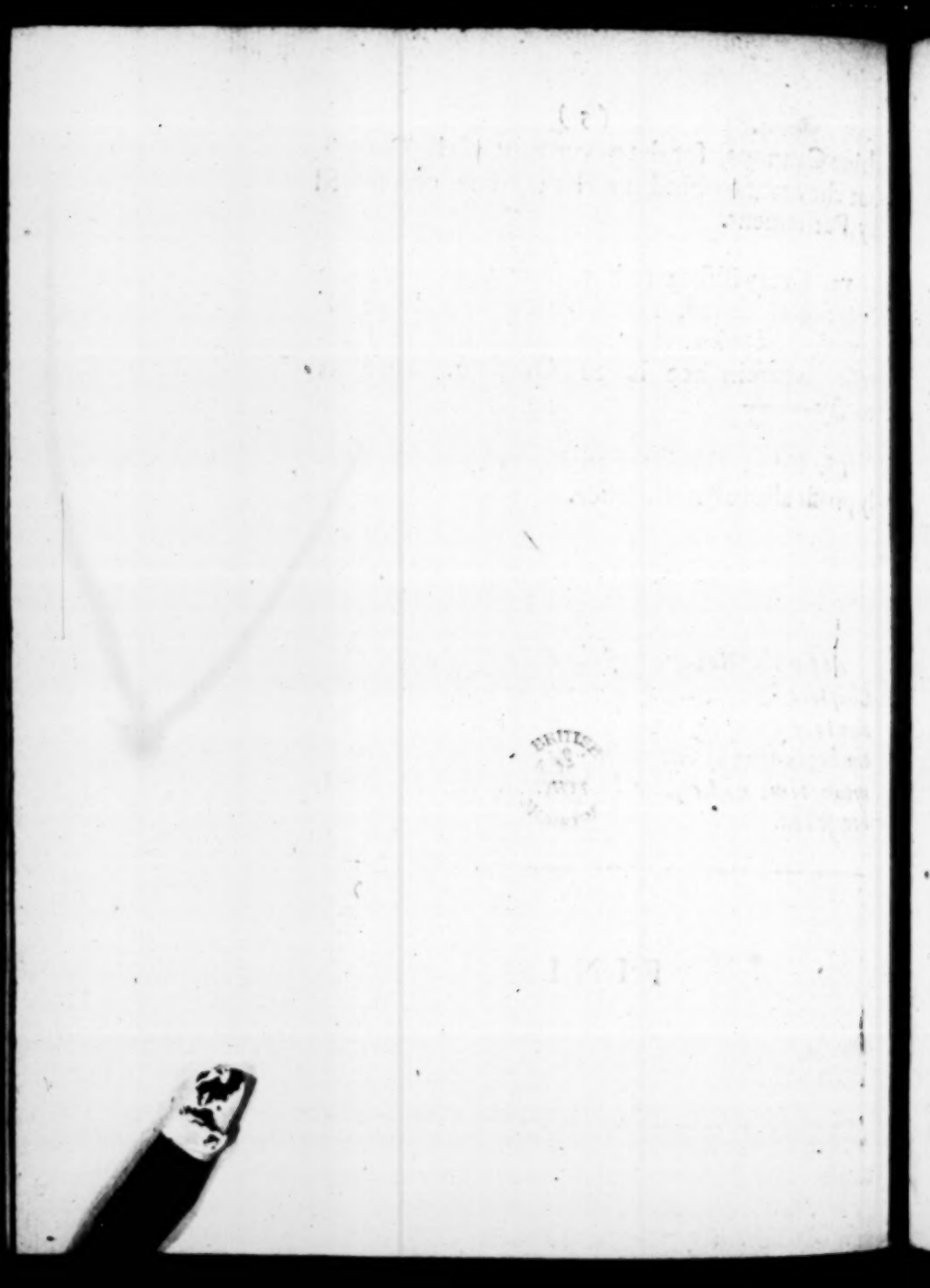
daine Cannons, for the goverment of the Church, but they not to bind untill they bee confirmed by Parliament.

15. Every Biſhop to have over and above the Benefice aforeſaid, a certaine conſtant Rent allowed, and allotted proportionall to the Dioceſſe wherein hee is to Officiate. That is to ſay ——

16. Every Presbiter to have a conſtant yearely profit above his Benefice.

As for the Revenew of the Biſhops, Deanes, and Chapters, &c. a ſtrict ſurvey to be taken of all their Rents and profits, and the ſame to bee repreſented at the beginning of our next convencion, and in the meane time no Leaſe to be renewed, nor Timber to bee felled.

FINIS.



A SERMON LATELY PREACHED AT *WESTMINSTER*, BEFORE SUNDRY OF THE Honourable House of COMMONS.

By *Joseph Symonds* sometimes Minister in *Ironmonger*-lane, *London*, Now Pastor of a Church in *Roterdam*.

——*Rejoycing, and beholding your order*, Col. 2. 5.
τάξις ωστὲ τὸν ὄπτον ἐσι ἡ ἀσφάλεια. Naz.
Nullibi gravius peccatur quam in politicis. Dan. pol. præam.

LONDON,
Printed for *Luke Fawn.* and are to be sold at his Shop, at the signe of the Parrot in *Pauls* Church-yard. 1641.

To the Honourable, the Knights, Citizens and Burgeſſes of the Commons Houſe of Parliament, now Aſſembled.

IT was a quick anſwer of him to a Painter, who ſhewing his Picture, ſaid he made it in a few houres, That he wondred he made not many ſuch in that time. But its not a vain covert of my weakneſſe, or idle hunting after credit, but a juſt expreſſion of truth, if I ſay the time of my preparation of this Sermon for you, was a time of no ſmall diſtraction to me. Indeed as I judged my ſelfe unworthy to ſpeak in ſuch an audience, ſo I wonder that any in it ſhould ſo approve what was ſpoken, as to think it worthy of a longer life, then it had in the Pulpit. But ſince it muſt live longer then I intended, having nothing in this matter to ſatisfie me, but my re-

ſpects to thoſe to whom I owe ſo much, I humbly preſent it to your honourable acceptance. And ſhall ſtill pray him, who is wiſedome and Counſell, to lead you into all truth, that as great and ſtupendious works (wherein by the Vote of God and man, a large ſhare of of honour is allotted to you) have been done by you his Inſtruments; ſo you may happily proceed, till your wiſedome and zeal have crowned our hopes, and perfected your glory, that we and the generations yet unborne, may rejoyce in you, and bleſſe God for you, whom he hath raiſed to be the terror of his adverſaries, and Saviour of his people. Go on and proſper unparalleld Worthies, you have a a noble cauſe, and a confluence of incouragements from God, and man. See what you have done already, and mingle your ſtreams of joy with the flouds of all your Saints ere while drowned in tears and ſorrows, but now floating in joy and triumph. Behold the Faces of the Saints, whoſe tears you have wiped away, and ſee in the light and cheerfulneſſe of their viſſages the bleſſed fruits of your goodneſſe, wiſedome, juſtice and courage. Let their reviving adde ſtill to

your

your living Spirits? What can be more ſolatious to a Chriſtian Spirit, then to ſee the dying Saints reviving, and inſolent oppreſſors dying? What better then at once, to ſee our Kingdom enhappied, and Chriſt advanced? Let your hearts feed themſelves to fulneſſe in theſe things, to you belongs a double portion. Its better to do good then to receive: we are but the Ceſterns, you have the honor to be our living Springs, yet we moſt honor the Sea of goodneſſe, who iſſues through you upon us.

I am ready for the things which I have already ſeen to ſay, as *Jacob*, when he received his ſonne, as from the dead, *I have enough.* And doubtleſſe, if our eyes ſhall be ſo bleſſed, as to ſee the Churches of Chriſt in their right order, and ſhining in their proper beauty and power, we ſhall be as thoſe that dream. Oh that our want of love to Chriſt, and to each other may not deprive us of this Crown of ourrejoycing. And oh that in much love and ſingleneſſe of Spirit, all that are the reall friends of Chriſt, would with mutuall embraces, and conjunct hearts, heads and hands help to give birth to this glorious work. He

were better be in his grave, who in ſuch a ſeaſon as this, is either an impediment or a ſhaddow.

Different opinions are no juſt excuſe of diſſenting affections, opinions ſhould not be quench-coales of love, which are not deſtructive to life. And its ill ſervice to augment differences beyond neceſſity, or to aggravate them beyond equity. The Wiſedome which is from above, is peaceable; and ſurely love, and meekneſſe, would do much to one-nes. He that will exclude all that meet not punctually in his judgement, muſt diſcard himſelf. Let us rather deviſe how farre we do, or may concenter, then ſtudiouſly to ſtand at a diſtance: We ſhall never be wholly, one with all in all; Yea, we are very diverſe from our ſelves. And true peace ariſeth not ſo much from inforced uniformity, as from a Candid unanimity. He that diſturbeth order, and corrupteth trueth, is unfit for a Chriſtian fellowſhip. But all that embrace godlineſſe and truth, and ſerve the peace of the Churches, may happily be copartners in each others priviledges. If this be the time of our deliverance (which

(which I pray and hope) he that is Truth and Love, will teach and meeken us; and he that is Almighty, will proſper you, that this morning of hope, may riſe to a clear day of joy, which is the prayer of him, who is your Honours to ſerve you.

Joſeph Symonds.



A Sermon Preached before ſundry of the Commons Houſe of Parliament.

1 Chron. 28. 10.

Take heed now for the Lord hath choſen thee to build an houſe for the Sanctuarie. Be ſtrong and doe it.

THis Chapter and the next following are a Copie of the laſt ſpeech of the beſt King that ever was: the ſpeech was *Davids* to *Solomon* his ſonne, and to the ſtate of the Kingdome. I ſhall only treat of that part of it, which reſpected *Solomon*. The ſubject of it, is an houſe to be built for God. The occaſion of it was this. When *David*, by the good hand of God with him, had peace on every ſide, a calme after many ſtormes, hee did fall aſleepe in the lap of peace; but as mercies and receipts from God, are wont to work in the Saints thankfull returnes, ſo he now deviſeth what to doe for God, that had done ſo much for him, *ver.* 2. 2 *Sam.* 7, &c. The time of this ſpeech hath a double mark upon it. 1 Chro. 23 27.

1. It was in time of Parliament, in a ſolemne aſſembly of the Princes of *Iſrael*, and the Princes of the Tribes, &c. *ver.* 1. *Davids* end was to draw them to put their hands to this great work, which appeares by thoſe words, *ver.* 21. which are an expreſſion of his deſire, with confidence of their readineſſe, and in their hearing. *Alſo the Princes and all the people will be wholly at thy commandment.* Zeale will cry for help of all hands.

2 It was in the end of his dayes, *When hee was old and full of dayes*, 1 *Chron.* 23. 1. Good men doe good to the laſt, yea are beſt at laſt, as naturall bodies are quickeſt and ſtrongeſt in their motion, when they come neereſt to their center.

The ſumme is. *David* would have built an houſe, but though God accepted his good intention, yet by *Nathan* told him that he ſhould not do it, 2 *Sam.* 7. 5. but his ſonne ſhould, *ver.* 12. 13. Therefore *David* ſummons this great aſſembly, and before them bequeaths to *Solomon* the honour of the Kingdome and of this ſervice.

In the text { 1 Preface to the ſpeech. 2 matter of the ſpeech.

The preface in this word *Take heed.* Its an item both ſtrong or ſpiritous, and pregnant or comprehenſive. *Now take heed i.e.* if ever thou didſt attend heare now, and if ever thou didſt ſeriouſly minde and intend any thing, take what I am ſaying into thy moſt ponderous thoughts, and moſt vigorous reſolution, as a buſineſſe of greateſt concernment and importance which ever did or can come under thy hand.

The matter of the ſpeech is { 1 A commiſsion. 2 A charge.

The commiſsion, *The Lord hath choſen thee to build, &c.*

This is the { enforcement / warrant / encouragement } of *Solomon* to this work.

He may, hee muſt doe it becauſe commanded, and hath

This to encourage { 1 Hee is choſen to it : its a choyce favour. 2 By God. Here is the { higheſt cõmiſsiõ. beſt ſecurity. 3 To build him an houſe : it was the moſt honourable ſervice that could be.

My purpoſe is to ſpeake chiefely of the *charge*, In which two things are required of *Solomon*, { 1 reſolution. *Be ſtrong.* 2 execution. *Doe it.*

The firſt is Reſolution. The word expreſsing it, importeth a vigorous and magnanimous will, a will intenſely and couragiouſly bent to the buſineſſe, ſo ſet to it, that no diſſwaſions, ſlowth, feare, policie, covetouſneſſe, fickleneſſe, nor any other thing might cauſe either diverſion, or ceſſation, or interruption. So wee have *Davids* owne comment upon his owne words: *Be ſtrong and of good courage, dread not, nor be diſmayed*, 1 Chron. 22. 13. and verſe 20. of this 28. Chapter. *Be ſtrong and of good courage, and do it, feare not, nor be diſmayed, for the Lord God will be with thee, hee will not faile thee nor forſake thee, untill thou haſt finiſhed all the work for the ſervice of the houſe of the Lord.*

David in his zeale and wiſedome endeavours to beget a fixed reſolution in his ſonnes heart.

For, { 1 Reſolution is the life of action. 2 We are apt above all works to be ſlack in Gods 3 The nature of the work required reſolution. { 1 Gods work. This requires our beſt ſtrength. 2 Great work { carefull. painefull. chargeable. 1 *Chr.* 29. 1. 3 A new work. And new works are often entertained either with { fickleneſſe. fearfulneſſe.

The ſecond part of the charge is execution, *Doe it.* Which hath in it a tye to 3 things. Do it { 1 preſently. 2 fully: the word is, *perfice.* 3 regularly. The houſe muſt not be built after his fancie, but Gods modell: *David* gave

to Solomon his ſonne the patterne of, &c. ver. 11. *the patterne which he had by the ſpirit,* ver. 12.

Matters of worſhip are never left to mans liberty. God onely appoints the matter, manner, and meanes of his worſhip. And theſe are like a connex propoſition, wherof the denial of one part is the denial of the whole: Though wee offer true worſhip for the matter, if yet according to mans will or reaſon, God doth not owne it. *Eſ.* 1. 12, 13, 14. *Eſay* 58. If a man order his Taylor to make him a ſute, though he bring the garment for kind according to order, but for faſhion and ſize otherwiſe, its not allowed.

That which I commend out of theſe words is, that they that are choſen of God to do great things for him, ſhould reſolve and doe them.

Firſt of the reſolution: This muſt be when any thing is committed of God to us to be done for him. Reaſons.

Ioſh. 1. 6. 7. 9. 18. Deut. 31. 6. 1 Sam. 4. 9 1 Chro 22. 19. 2 Chro 15. 7. Hag 2. 4.

1 Where no reſolution is raiſed upon a matter propoſed, there is either reluctance, which clearely ought to be farre from us when God commandeth: or pendulouſneſſe of heart, This alſo hath no juſt place in this caſe. For the heart is never rationally pendulous and wavering but in things dubious. Now all doubts which give a ſtop or barre to the will, are either from *Conſcience* or *Prudence*.

If the queſtion be in the conſcience, it muſt be concerning either the lawfulneſſe of the thing, in reſpect of the ſubſtance or circumſtances; in which caſe its impoſsible but that the heart by how much the better it is, ſhould be in a wavering and trembling ſtate, being dubious, (*q. ad duas vias*) as a man at two wayes not knowing which to chooſe. But in things committed of God to us, here can be no ſuch quæres, becauſe

he

he is ſupreame, the Lord, Judge, and rule of all.

Or elſe the queſtion is whether the thing be neceſſarie. And indeed often, things come with warrant without command. In which caſe men have a latitude, and may, and doe, act or not act ſometimes out of meere liberty, ſometimes upon intercurrent reaſon.

But when God appoints, here is no roome left for ſuch agitations, but the caſe is cleare, all things commanded are neceſſary: Gods command is the rule and ſpring of neceſſity.

Sometimes the queſtion may be in prudence: humane prudence is an intruding medler in Gods matters: and it is of uſe when it followeth the rule, and ſo leades the action.

But there be two evills, which uſuall fee carnall wiſedom to be of their counſell: 1, Earthly affections and reſpects. 2, Unbeliefe.

1 So far as any thing in this world is a mans end, he is apt in every buſineſſe to ask; what wil it profit? what advantage doth it bring to me? great men ſay, if the Churches be ſo or ſo ordered, what compliance will it have with our honour, power, wealth. Unprofitableneſſe is a ſtrong plea with men; *Haman* knew the force of this Engine, when hee to oppoſe the Jewes, ſaid, *There is a certaine people, ſcattered abroad and diſperſed among the people in all the Provinces of thy Kingdome, and their lawes are divers from all people, neither keep they the Kings laws, therfore it is not for the Kings profit to ſuffer them, if it pleaſe the King let it be written that they may be deſtroyed.* Heſt. 3. 8. 9. The like arrow did they ſharpen and diſcharge againſt his people, *Ezr.* 4. from 11. to 16.

The people alſo have the like ſpirit, weighing all by this rule of gaine, and earthly advantage. *Job* 21. 15.

What profit ſhould wee have if we pray unto him? and the Prophet accuſeth them of his time, *Yee have ſaid it is in vain to ſerve God, and what profit is it that wee have kept his ordinances*, Mal.3.14.

And certainly the argument is good when well applied; for nothing is good but what is profitable; and every way or order of Churches which is indeed unprofitable is worthy to be refuſed. God uſeth arguments of like importance againſt their deviſed worſhip: *what profiteth the graven image?* Hab.2.18.

But now none can plead unprofitablenes in the things of God, For what ever is of him, is profitable to all, and doth not include any hurtfull quality or power of it ſelf to any ſorts or ranks of men in the world: godlines is profitable to all things, 1 *Tim.*4.8. The word is ευσεβεια, which properly ſignifieth right worſhip. This is profitable to all things, to the honour, ſtrength, wealth and peace of all men, (but I urge not much the etymologie.)

Let no man think hee ſhall loſe when Chriſt gaines; yet I heare men complaine, if this be the way which ſome ayme at, and if the old Fabrick ſtand not, I ſhall loſe much of mine honour, another cryeth I ſhall loſe my power, another I ſhall loſe my revenewes: But let men diſtinguiſh betwixt loſſes *reall* and *imaginary*; it's not alwayes loſſe to part with what we have enjoyed,

1. When we had no propriety, or juſt title.
2. When the things did us good in ſhew, but hurt in truth.
3. When the thing is changed and made better.
4. The ſuppoſed loſſe is recompenſed by a greater good. I will not apply theſe now.

What? if things goe on thus, or thus, muſt needs learning die for want of reliefe? Shall contempt and poverty

verty indeed cloath the Miniſtry? and cannot Gods houſe and the Kings ſtand together? Did not the Temple and the Palace agree well in *Hieruſalem*? certainly Religion is the greateſt gaine and ſtrongeſt pillar of the State: For this puts all into their due order, and order gives beauty and ſtrength, and makes things moſt vigorous and laſting.

Therefore here is no juſt cauſe for carnall prudence to complaine, or the truly prudent to demur: but when God commands reſolve and doe it.

2 Unbeliefe comes in and will be heard; and this crieth it's impoſſible: and indeed if it can be made good that a thing is indeed impoſsible, the attempt of it is unreaſonable. This was *Sauls* plea to *David* to take him off from encountring with *Goliah*, *Thou art not able to goe againſt this Philiſtine, to fight with him, for thou art but a youth, and hee a man of warre from his youth.* 1 *Sam.* 17.33. And it's Chriſts counſell to compare our power and our work: *Which of you intending to build a tower, ſitteth not downe firſt and counteth the coſt, whether hee have ſufficient to finiſh it, leſt happily after hee hath layd the foundation, and is not able to finiſh, all that behold it, begin to mock him.* Luk. 14.28, 29.

It's good when men goe to build an houſe for God, to ſee both their ſtrength and their weakneſſe, you will thus finde the work *poſſible*, and you may finde it *difficult*. But difficulties ſhould add heat & height to Chriſtian ſpirits: Gods work is not to be ſold for eaſe. If you think it impoſsible, you cannot move with quietneſſe, and vigor of intentions and endeavours. *Num.* 14. 1.2. We find the people in their travels, weeping, crying, murmuring, But for what? Wee have the cauſe, *Cap.* 13. 32. the ſpies caſt the block of impoſsibility in their

their way, for they ſaid, *Wee are not able to goe up againſt the people, for they are ſtronger then wee.*

Let it be conſidered how impertinent and unreaſonable it is to object impoſsibilities to Gods command.

2 *Reaſon.* Conſider what reſolution is. It's a firme efficatious will, to proſecute ſome thing as worthy and neceſſary. For where worth and neceſsity doe not enforce, the will is not bent.

Hence I inferre, 1 That where men reſolve not on Gods work, the vote of their minde and thoughts is, that it is needleſſe and worthleſſe. And hee cannot be good that commands not good, ſo it amounts to a rejecting of God.

2 As reſolution is from reaſon, ſo non-reſolution, and reluctance; therefore when God prevailes not in his demands, ſomething is at that time of more weight with us then God.

3 When men purpoſe not, they want root to give life to their endeavours. For reſolution is the efficatious ſpring of action. A worke undertaken without reſolution will want a two-fold excellencie:

1 It will not be compleat; an arrow weakly ſhot, will fall ſhort of the mark.

2 Nor conſtant: weak things are ſhort liv'd.

3 *Reaſon.* God looketh more at the will then the work.

For ſo much wil, ſo much ſtrength, & ſo much truth. What is obedience but an act of the will? and by how much our actions exceed our wills, by ſo much the more we are hypocrites in the things which we doe.

Therefore I conclude this firſt branch of the point, that reſolutions are neceſſary to ſuch whom God chooſeth to doe his work.

The

The second branch is execution. This also is necessary when God calls to work, it's not enough to resolve, but we must doe it.

Reason 1. Else resolution is not onely vaine but hurtfull, encreasing our sin. 1. Because here, sin is against much light: the command must needs come with much evidence when it wrappeth the will into such an height.

2 Against much engagement: For a resolution upon a command hath the force of a covenant. The covenant of eternall life is made by the tacit and inward working of the will, which is the answer of a good conscience towards God. 1 *Pet.* 2.21. By internall acts we speak to God, those silent motions are the language by which we converse with God, as by words with men: men may pray when they say nothing. And so they may promise to God when they onely purpose, the yeelding of the heart to the command is speaking in effect: that in 1 *Kings* 5.5. I *purpose* to build an house, is in the Hebrew, and in the margin, I say. So that not to fulfill our purposes is to falsifie our word with God. Purposes are expressed by *cleaving: Acts* 11.23. Resolution in the things of God, is the wedding and betroathing of the heart to them, therefore after to desert them, is to be guilty of an unjust and violent divorce.

Reason 2. Not purposes, but actions are recompenced. Indeed where we have after our purposes for God, either a discharge or a prohibition from God either by 1 Word, or 2 Providence.

Leaving the thing clogged with impossibilities, there good purposes are accepted though they be

not acted: ſo it was in *Davids* caſe. 2 *Sam.* 7. But where we can, there, except we obey the command even to execution of it, God will not recompence our purpoſes. Yea, we cannot make up our loſſe by reſolution, which we ſuſtaine by not acting. Therefore we when we reſolve, *muſt performe the doing of it, that as there is a ready minde to will, ſo there may be a performance alſo.* 2 Cor. 8. 11.

Reaſon 3. God purpoſeth and doth performe to us: *Bleſſed be the Lord that hath given reſt to his people Iſrael according to all that he promiſed, there hath not failed one word of all his good promiſe which hee promiſed by the hand of Moſes his ſervant.* 1 Kings 8. 56. See how conſtant and punctuall God is, and what a perfect harmony betwixt his word and work, what he purpoſeth he compleatly performeth. *Joſhua* expreſſeth it yet more fully: *Not one thing hath failed of all the good things which the Lord your God ſpake concerning you, all are come to paſſe unto you, and not one thing hath failed.* Chap. 23. 14. Therefore wee alſo ſhould walk towards God with truth, æquableneſſe, and certainty.

Reaſon 4. What we purpoſe is either due to God or not; now there is no queſtion of the debt when God demands: and if it be due, it is injuſtice not to performe, and its dangerous to run into debt when we have to pay. Therefore wee ſhould ſay as *David*, I have ſworne and I will performe it, &c. *Pſal.* 119. 106.

Thus having runne over the point, by demonſtrating the neceſsity both of reſolution and execution, when we have a commiſsion and charge to doe for God, I come to application.

I will

I will take up this charge which *David* gave his ſonne upon you. Its a like ſeaſon. A time of Parliament and ſolemne aſſembly as then; here is a like work lying in your hands, that an houſe be built for the Lord; and you alſo have commiſsion; for the Lord hath choſen you to build him an houſe, be *ſtrong therefore and doe it.*

Suffer me here to ſpeak a little of the work; *Solomon* was to build an houſe for God, but that houſe was but a type of that which is now to be built. Your work is to help that the Churches of Chriſt may be rightly framed and formed, each Church is called an houſe of God. 1 *Tim.*3.15.

God hath three houſes. 1 Cœleſtiall, built for the Saints by himſelfe, *Heb.*11.10.

2 Myſticall, inviſible, built by himſelfe for himſelfe. *Eph.*2.*&c.*

3 Inſtituted, viſible, built for himſelfe and the Saints, that in it they might enjoy each other.

This is compared to an {conſtitution. houſe, in reſpect of {end.

1 For conſtitution: as in an houſe there is 1 qualification of matter. 2 Combining and knitting it together;

So in a Church there muſt bee 1 matter qualified, and prepared for ſuch ends to which a Church is appointed: it muſt be of that nature as may be apt to knit with the building, and to contribute ſomething to it. Its prepoſterous and unreaſonable to heap on promiſcuouſly ſtones and ſtraw, ſtubble and timber, without judgement of the fitnes of the matter to conduce to the common frame.

When at the temple, the materialls were prepared before it was brought thither, ſo that there was neither hammer, nor axe, nor any toole of iron heard in the houſe while it was in building. 1 *Kings* 6.7. ſo in this ſpirituall Temple, the building ſhould conſiſt of perſons fitted for it, they ſhould be living ſtones, 1 *Pet.*2.5.

All ſocieties are compoſed with choyce, the members of them are ſuch as agree in the ſame common nature, and in the ſame fundamentall lawes of that ſociety. So eccleſiaſticall bodies are to conſiſt of congruous matter; it's the rule of all other bodies, whether naturall, or civill. Not that Churches have a power of infallible judgement, not infallibility but wiſedome with love is required in their judgment of perſons to be admitted: they muſt be ſuch of whom we may be able to ſay of them as the Apoſtle of the Philippians, of whom he ſaid, *It is meet for me to think this of you all.* Phil.1.7.

2 A Church is a combined company: for many without conjunction are a multitude not a corporation. As many ſtones and timbers are a heape, but not an houſe except they be fitted and joyned together: as a naturall body is a multitude in which the members by conjunction become one, ſo is the Church: from the head all the body is by joynts and bands knit together, *Col.*2.19. And in Chriſt the Church is ſaid to be built together to be an habitation for God. *Eph.*2.22.

Theſe bands are either ſuch as tye to Chriſt the head and the foundation, faith and the ſpirit. This makes members of the Church Catholick, which is called

called the *generall aſſembly*, *Heb.* 12. 23. conſiſting of all Saints in heaven and in earth, *Eph* 1. 10. which is called the *whole family in heaven and earth*, *Eph.* 3. 15.

Or they are ſuch as tye the Saints among themſelves, as in a building the materialls are not onely knit to the foundation but to themſelves. Theſe tyes are (1) ſuch as conſtitute a Church, *i. e.* conſent to live together in communion. There is no other way imaginable by which divers perſons can be either one family, or one City, or one kingdom, which never were one, but by conſent; and how ſhould divers perſons who before were free, come to have any juſtly exerciſing any power among them, but by conſent? This therefore muſt be the bond to knit divers Saints into one body. And a Church muſt be knit together, elſe it will be but a caſuall looſe company without order and rule. When it is orderly gathered and compoſed, it becomes an houſe to Chriſt, for his inſtituted worſhip, though not only as the myſticall Church is for naturall worſhip. (2) Such as doe conſerve; *i.e.* mutuall love, *which is the bond of perfectneſſe*. Col. 3. 14. This preſerves the unity, peace, and order of a Church.

Secondly, as the Church is called the houſe of God in reſpect of conſtitution, ſo alſo in reſpect of the end.

1 For his dwelling. *In Chriſt yee are knit together for an habitation of God through the ſpirit*, Eph. 2. 21. Though he fill all places, yet his preſence is with the Churches with more complacence; *The Lord hath choſen Sion, he hath deſired it for his habitation, This is my reſt for ever, here will I dwell, for I have deſired it,*

Pſal.131.13,14. He dwelt in *Hieruſalem* the ſhadow of theſe Churches, out of choyce, & with a doubled deſire, *I have deſired it, I have deſired it.*

And as he dwels here with complacence, ſo with beneficence; *I will abundantly bleſſe her proviſion, I will ſatisfie her poore with bread, I will alſo cloath her Prieſts with ſalvation, and her Saints ſhall ſhout aloud for joy.* ver. 15. 16. Plenty and ſafety is promiſed to Churches, ſo much as to cauſe the greateſt joy. In theſe ſocieties it is where God *commandeth the bleſſing and life for evermore*, Pſal.131.3.

2 For his honour: poore mens houſes are for neceſſity, but great men and Princes have houſes for honour alſo: Kings have 1. houſes of judgement, where they exerciſe juſtice and judgement. So is the Church, the place of the power and judgement of Chriſt: it's called his *throne*, Jerem. 3.17. which is the ſeat of honour and majeſtie.

2 Kings have their treaſuries, *Eſay* 39.2. In which they keep their treaſure, which is the glory of Kings. And the Church is called the houſe of Gods glory. *Eſay* 60. 7. The place where hee layeth his pretious treaſures.

3 They have their armories; the Church alſo is Gods military houſe: here are thoſe ſpirituall weapons which are mighty through God, 2 *Cor.*10. 4. His Saints have here thoſe armes by which they defend themſelves in their ſpirituall warfare, and obtaine great conqueſts againſt the world, againſt their luſts, and Satans power.

Much ſhould bee ſaid concerning the order and government of this houſe, but time faileth.

This

This then (oh yee worthies) is the houſe which muſt be built, you are choſen of God, and us all, to put your hands to this great and deſired vvork; take heed vvhat you doe, becauſe you are in ſtead of the nation, ſo that vvhat you doe is nationall. I ſhall ſpeak to you in the vvords vvhich *Jehoſophat* ſpake to the Judges. *Take heed what you doe, for you judge not for man but for the Lord, who is with you in the judgement, wherefore now let the feare of the Lord be upon you, take heed and doe it*, 2 Chron. 19. 6, 7. Take heed that no modell be commended or commanded by you, but vvhat you have from the Lord. It vvas a gracious commiſsion and licence vvhich *Artaxerxes* gave the Jewes. *What ſhall ſeeme good to thee and to thy brethren, that doe after the will of your God*, Ezr. 7. 18. *Whatſoever is commanded of the God of heaven, let it be diligently done, for the houſe of the God of heaven, for why ſhould there be wrath againſt the Realme of the King and his ſonnes?* ver. 23.

You ſee your vvork, reſolve therefore and doe it. But let me tell you vvhat kinde of reſolutions you muſt have.

1 Firme. I have great boldneſſe to preſſe this, for vvee have rich and joyfull experience of your courage, patience, and long ſuffering. And you have ſhewed more zeale for God then ever yet appeared in al your predeceſſors. And we cannot but ſay with *Ezra*, *Bleſſed be the Lord God of our Fathers, who hath put ſuch a thing as this into your hearts to beautifie his houſe*, Cap. 7. 27. Wee are free from feares of you, that it ſhould be with Chriſts ſervants as it is ſaid of ſome, that they are men in the on-ſet, and women

in

in the mayn fight; as raſh ſpirits uſe to be, like ſome creatures which quickly loſe their ſting and grow dull. Maintain your reſolutions. You have cauſe; for,

1 The work is great. It is for God, and for the erecting of the houſe and throne of Chriſt, and for the redeeming of captivated truths, captivated ordinances, and captivated Saints. Men venture hard for great things. You cannot have greater things to cauſe you to quit your ſelves like men. *Vlyſſes* went back to the Cyclops den to fetch his cap and girdle; put on courage to redeem from the Cyclopean power that which is the glory of Chriſt, the bleſſing of the Land, the crowne of Majeſtie, and the joy of the Saints. The Heathen were very zealous for their Country and their Gods. *Æneas* left his goods, yea, his father, to carry out his gods in a time of danger, and for this had the name of *Pius Æneas*. When once the Capitoll was in danger by a ſiege, becauſe their bowes wanted ſtrings, the women to preſerve their gods, cut off their hair to make ſtrings. Is not our God better then theſe? Shall we not be as ſtout for Chriſt as they for idols? The peace & welfare of many thouſands depends upon your reſolute proſecution of this matter. And not onely wee that now live, but ſucceeding ages ſhall bleſſe you, your names ſhall be as a precious ointment to the children, yea, the childrens children yet unborne. According to that in *Pſal.* 102. 18. *This ſhall be written for the generation to come, and the people which ſhall be created ſhall praiſe the Lord.*

2 Your & our adverſaries were reſolute in their ſeaſon, no relation, worth, entreaties, mediations, ſub-

ſubmiſſions, lawes, nor any thing could mollifie their ſpirits, or ſtop the torrent of their cruelties; they went on without feare. And now conſider, had not they a harder pull then you, that did work againſt God and man? what is their fruit but ſhame? but the recompence of your faithfull ſervice ſhall be your eternall glory with God and man.

3 Its high time to reſolve. Are not things bad enough yet? Then ſtand ſtill and ſee the ſad remaines of religion, and your brethrens lives utterly conſumed before your eyes. Caſt your eyes upon the houſe of God among us. What darkneſſe, what pollution, what tyranny dwels here? Look not with a generall but a diſtinct view on this houſe: Behold,

1. The matter of it. Is it not an uncomely confuſed heape, of ſtubble, and ſtraw, and wood, and ſilver, and gold? our own houſes are built with more judgement and choyce. I have feared leſt our judgement ſhould have beene that of the outward Court, *Apoc.* 11. 2. to be left out, and given to the Gentiles to be troden under foot, for we have beene like it, all ſorts have beene received without difference.

2. Behold the order of the houſe, ſhall I ſpeake of this before you? Then ſee 1 the rulers. Their converſation is in your eye and hand, but take in their Commiſsion alſo. Who ſent them? ſee if thoſe arguments which wee uſe againſt the papall power, turne not as darts into their breaſts. Certainly their title is beſt at loweſt. Its ſafeſt for them to claime it from the earth, leſt by letting that goe to claime it from heaven, they prove to be like *Icarus*,

who by ſoaring too high did melt his wings, and was drowned in the Deeps. *Camelus cornua quærens amiſit aures*, The Camell ſeeking horns loſt his eares. And they cannot juſtly complaine if they fall in the ſute, becauſe they rely upon a forged title.

2 See their government. Hath it not beene like the Sive or Bolter which retaines the Branne, and works out the flower? are not the beſt things, and perſons caſt forth, and the worſt retained? yea, and becauſe wee had not evills enough (which yet did grieve and preſſe the ſpirits of thouſands) what ſuperinductions of evill upon evill have we had? altars, bowings, &c. Yet all were brought in with colour of order, decencie, devotion. But they were like thoſe Mice, and Emeraulds of gold which the Philiſtines offered with the Ark, 2 *Sam.*6.4. I aſſure you I love not invectives, nor is any thing more contrary to my ſpirit, nor would I ſay this, but that if we be ſilent, their dead inventions would out-cry us and condemne us.

They pretended Religion in all, and zeale for God, & obtruded them as if they had had the broad ſeale of heaven for them; As *Rabſecah* called thoſe idolatrous Altars which *Hezekiah* took away, the Lords altars, Eſ.36.7. The Jewes Groves were called *Aſhera*, a name importing happineſſe, but its an antiphraſis, as the Oeſtrich is called *Chaſida*, *Job* 39. And as *lucus a non lucendo*, *mons a non movendo*: I ſhould not ſpeak but that I am conſtrained. *Dant animum ad libere loquendum ultimæ miſeriæ*, *Liv.* Extreame miſeries make men not afraid to ſpeake freely. Be not alwayes (oh ye worthies) ſpectators and partners in theſe

theſe calamities. Is it not time to lay it to heart, and to keepe it there, till the full ſence of theſe evills cauſe you to be ſick, and to vomit them up for ever? Is the houſe of God right, where oppreſsion is in power, ſuperſtition in credit, luxurie and idleneſſe in favour, ignorance loved, pride foſtered, prophaneneſſe allowed, negligence harboured, covetouſneſſe cheriſhed? How think you? will our God longer abide ſuch an habitation, where his ſervants, children, ordinances are caſt out? Me thinks the voyce of our great ones hath been like that of the heathen, *Exeant Chriſtiani, exeant Chriſtiani*, let the Chriſtians goe out. As it's ſaid of *Jeroboam*, ſo it's true of them, *Hee drove Iſrael from following the Lord, and made them ſinne a great ſinne*, 2 Kings 17. 21. *Avolare fecit*, Hee made them fly away from the Lord. Oh what ſinne hath beene by their counſell, example, hires, feares, lawes? Others that would not fly from the Lord, have fled from their Country, to ſeeke that in a ſtrange land which they could not, but ought to have had at home. *Hagar* the bondwoman, and her children were in poſſeſsion, but the free woman and her children either in perſecution at home, or in exile abroad. And was that traſh which they have brought in, a fit price for the peace of our conſciences, the ſweetneſſe of our eſtates, friends, and Country? Will you then in zeale for God, and pitty to your brethren and to your ſelves, take up a reſolution to vindicate our injuries and their inſolencies? Be ſtrong and doe it.

2 As your reſolutions muſt be firme, ſo they muſt be ſpirituall. From higher principles then humane

mane prudence. Our evills are ſore grievances indeed, yet more afflictive to our conſciences then to our ſences. Look on them not only as preſſures on us but as ſinnes againſt God, eaſe us by righting him; leſt you be found to worke for your ſelves and not for him; Then men ſerve Chriſt indeed, when they make him, not onely the exemplary cauſe, but the finall. Doe what you doe not becauſe you muſt onely, both in prudence and in conſcience, but doe it for his glory: as *David* & *Solomon* in building the houſe intended the name of the great God, 1 *Kings* 8. 17. 2 *Chron.* 2. 1, 4. Spirituall ends are moſt noble and moſt ſtrong.

3 They muſt be willing: it's true there can be no reſolutions ſimply unwilling: But acts of the will are either mixt, or mere. Mixt are ſuch wherein upon different reſpects the will hangs both wayes; ſo a man may upon ſome reaſon reſolve on that which he fully abhorreth, as in a gangræne to endure the exciſion of a limb. But to reſolve thus for God, is rather to be patients then agents for him, its rather to be ſick of God then true to him. Labour for *Davids* ſpirit, *who ſet his affection* to the building of the houſe, 1 *Chron.* 29. 3.

Be not onely ſubject to God but zealous for him. It was *Davids* temper who was the type. *The zeale of thine houſe hath eaten me up*, Pſal. 69. 9. And Chriſts temper who is the ſubſtance, *Ioh.* 2. 17. worke as friends. If it be onely in your heads it will vaniſh, but the impreſsions of love are deepe: Say with *Moſes*, *The Lord is my ſtrength and ſong, and he is become my ſalvation, hee is my God and I will prepare him an habitation,*

tion, Exod. 15. 2. Zeale will make you men of might, and your counſells and endeavours as an arrow ſhot from a ſtrong arme which returneth not empty.

4 Speedy. For,

1 It's the greateſt worke you have to doe. Therefore give it { priority. / quick diſpatch.

I know you are wiſe, I preſcribe not an abſolute order. Important things are often reſpectively ſuch: A leſſe thing in it ſelf may be at ſome time of greateſt importance, & of right ſhould be firſt admitted. Do what you can. Chriſt will be content to ſtay till you can doe his buſineſſe. But ſtill minde this, and ayme at this, and doall in order to this. I may ſay to you as *David* to *Ahimelech*, *The Kings buſineſſe requireth haſte*, 1 Sam. 21. 8. Doe things in Chriſts order; Seek firſt the Kingdome of heaven. You may mind your owne houſes, but not too much, ſay with *David*, *See now I dwell in an houſe of Cedar, but the Ark of God dwelleth within curtaines*, 2 Sam. 7. 2. God ſtands much upon time, and expects to be firſt ſerved. Therefore he chides the Jewes, and ſorely puniſheth them for breach of this order. Is it time for you, oh yee, to dwell in your ſeiled houſes, and this houſe lie waſt? *Hag.* 1. 4. It's an angry ſpeech. Other cauſes may and muſt wayt, ſay to them as *Nehemiah* when hee was building an houſe for God. I am doing a great work ſo that I cannot come downe, why ſhould the work ceaſe while I leave it and come down to you? *chap.* 6. 3. I confeſſe, that things that are firſt in intention are laſt in execution, but then they are ſtill moving till they come to perfection.

2 Delayes are dangerous. For, 1 affections may

coole, the beſt may and the reſt will. Some men are hot as fire, others as iron, rather heated then hot, take the ſeaſon and ſtrike while the iron is hot. God ſometimes for ſome oportunity of ſervice gives a fervour of ſpirit, but if the lock of oportunity be cut off, you will as *Sampſon* loſe your ſtrength and become like other men *Judg.*15.5.17.

2 Rubs riſe by delayes. A ſubtill enemie, if hee have but the onely advantage of time, will gaine much even in a deſperate cauſe. And they ſay the bitings of dying beaſts are moſt deadly.

3 Wee are ſpeedy with God: Lord heale her *now*, ſaith *Moſes*, *Numb.*12.13. And *David* crieth for haſte, *Oh my ſtrength haſte thee to help mee*, Pſal. 22. 19. And God doth make haſte to our good, *Eſ.*16.5. For love is quick.

4 God hath ſtayed long.

5 Unanimous. Let there be none { adverſe. / flothfull. / unfaithfull. / fearefull.

You have the honour, and we the happineſſe of a bleſſed conſpiration of your hearts and hands hitherto. Be ſtill one, and more one; That you may meet as many ſtreames in one channell, and prove a conquering torrent. Sands are ſmall things, yet being united they can break the proudeſt ſhips.

Chriſt is among you, and knoweth whoſe hearts are with him, he ſeeth and heareth all your counſels, motions, debates, and votes. Hee will ſay to the faithfull, Well done good & faithfull ſervant; but to others, had it not been for thee, ſuch a cauſe of mine had

had prospered, such servants of mine relieved, my house had been built but thy hand was against it. By how much the greater you are, by so much the more you owe; let it not be said of you, others were willing, *but their nobles put not their necks to the work of the Lord.* Nehem. 3.5.

I draw to an end. To quicken you to the work, Consider. You may doe this thing. Christ may have his house built. You have power of 1 Ability. 2 Authority. You cannot think our present discipline is by divine law, then you may remove, except you think it most convenient. But how is that convenient, which Ministers, good men, bad men, almost all men have complained of? You may by your power make it necessary, but it will never be convenient, and how ill will the oxen draw when their yoakes gall them? You have seene the experience of this discipline, these rites and orders for many yeares.

You may do worthily for God and for your brethren; you are the fountaine of law. When a beast knoweth his strength he will not serve but rule, our adversaries did so. Doe you see now, Say as *Maximus*, by how much the greater I am, by so much the more I will doe. They say there is a fish that hath a sword but no heart; but I hope better things of you.

The work is not so hard as many either out of needlesse feare, or craft doe pretend.

1 You have many friends. The Saints at home and abroad that wast themselves in prayer for you, that blesse you with *Judah* his blessing, *Let his hands be sufficient for him, and be thou an help to him from his enemies.*

mies. Deut. 33.7. Yea, God is with you. As *Moſes* ſaid of *Acher*, There is none like unto the God of *Jeſhurun*, who rideth upon the heaven in thy help. *ver.* 26.

2 Matter is ready for the building: when *Solomon* built his Temple, he ſent for his pretious ſtones from *Arabia*, for Cedars from *Lebanon*, for gold from *Ophyr*, for ſpices from *Sheba* and *Arabia*. But here is all ready: *England* is as *Lebanon*, your Cedars are at hand ready hewed, and want onely laying into the building.

3 You ſhall be at no charge. *Solomons* Temple was very coſtly, you need part with nothing for this work; we ſhall be no loſers in any thing but ſinne and ſorrow. It may be the fall of the old frame may hurt ſome, as the houſe which *Sampſon* pulled downe which killed ſome of the Lords of the Philiſtines, *Judg.* 16.30.

Truly they have put you to grinde their griſt, but they have not put out your eyes, you need not to be led to the pillars of their houſe. Therefore doe valiantly for your ſelves, your people, and your God. Expect their anger; *Luther* found it, *Eraſmus* gives the reaſon, for he medled with the Popes Miter and the Monks bellies.

In a word, as you may doe it, doe it for it is expected; of God, of man, good men, your friends, your friends afflicted long and ſore. Let me add but theſe two Counſells.

1 Doe it well. Doe your work throughly. Let the building be compleat, Caſt out all the rubbiſh, for we may ſay as they, *There is much rubbiſh, ſo that we are not able to build*, Nehem. 4.10. Ordinances are beſt

best when purest: ayme high, *Altiùs ibunt qui ad summum nituntur.* Hitherto the work hath been done by the halfes. Our fore-fathers intended that which is reserved for you. Better our burthens were encreased then only eased, for extream evils enforce relief.

2 Doe it now. For,

1 It hath bin long expected, with prayers, teares, groanes, and if Gods house be now built, wee shall be as those that dreame; and say wondring as hee, *What hath God wrought*, Numb. 23. 23. Wee shall joy in our God as they when the foundation of the temple was layd, *Ezr.* 3. 10, 11.

2 God shakes the old building, by discovering the abominations thereof, and by a miraculous turn upon the peoples spirits; Doe not they crie, downe with it, downe with it? And *vox populi est vox Dei.*

3 God hath built your houses: they did not long since shake as in an earthquake, you know not what batteries were laid against them, but you are now in peace.

4 You may want another season; and may never see Gods house nor enjoy your owne: remember Christs words to them, when he saw the Citie and wept over it, *Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now are they hid from thine eyes. For the dayes shall come upon thee that thine enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not the day of thy visitation.* Luk. 19. 41, 42, 43, 44.

5 This is the time.

1 Gods time is the preſent time.

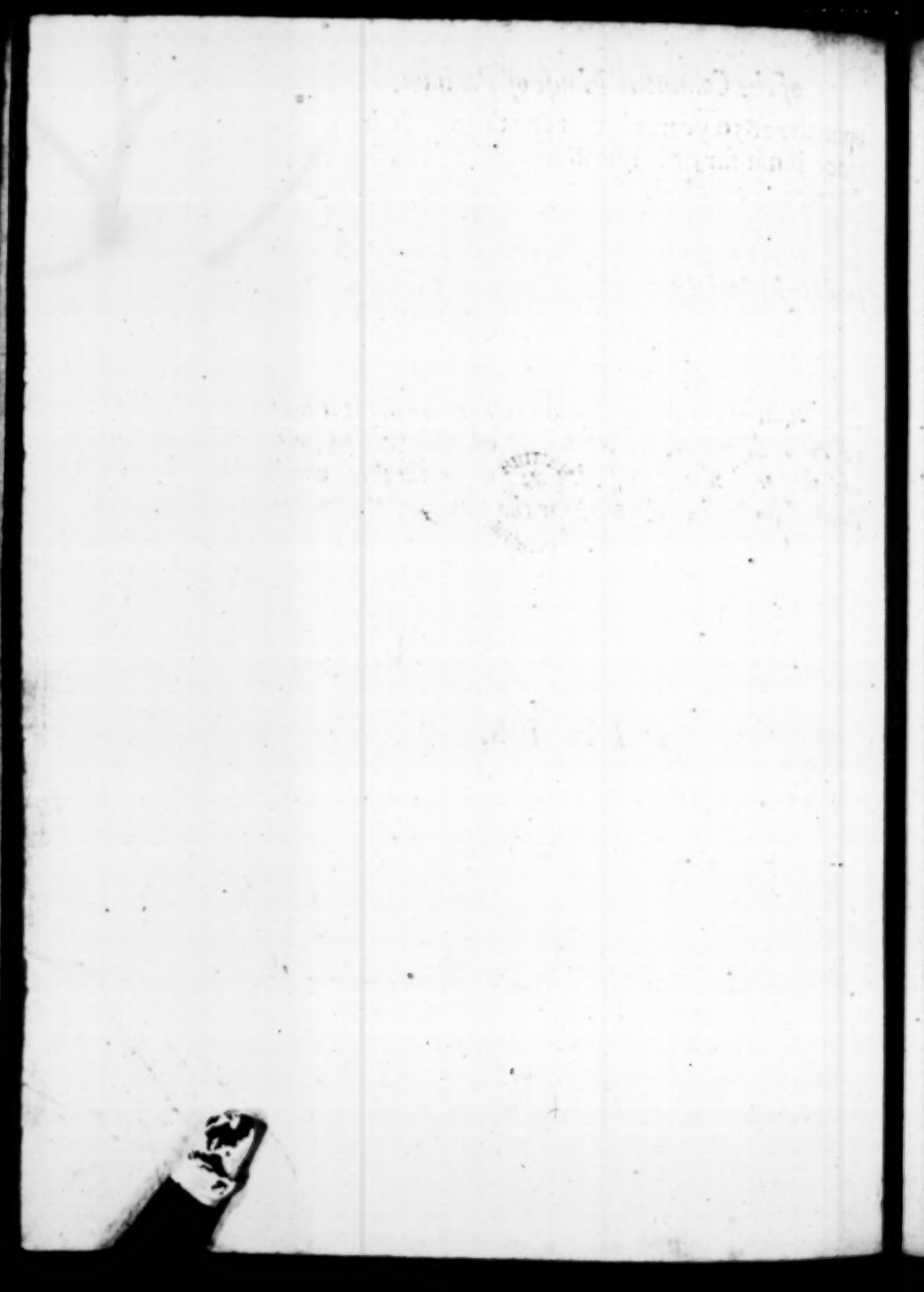
2 A ſeaſon of mercy. God is doing good, take therefore the oportunity. Say as *David*, Hee that hath delivered mee from the Lyon and the Beare, ſhall deliver me out of the hands of this uncircumciſed Philiſtine.

3 It's like now the ſet time of God is come for the fall of *Babel*, & the reformation & deliverance & enlargement of the Churches of Chriſt. In the 12 of *Dan.* we have a Prophecy of the deliverance of *Iſrael*: The time of it is in *ver.* 11. *From the time that the dayly ſacrifice ſhall be taken away, and the abomination that maketh deſolate ſet up, There ſhal be* 1290 dayes, *i.e.* years. This ſeemes to be in *Iulian* the Apoſtates time, who about 360 yeares after Chriſt, would have had the Jewiſh Temple built, which is the abomination, and the abomination of deſolation: for God did deſtroy it with terrible ſtormes, and fires, with the builders, And the Jewes were after in greater calamity then before. There is no time ſo like to be the time which *Daniel* meant, as this; For we know no memorable thing of this kind among the Jewes, but in *Antiochus* his time, and in *Titus Veſpaſian* his dayes; but if you add to thoſe times the number of 1290 yeares, the dayes are long ſince expired; therefore it muſt be a time which may with addition of theſe numbers make the thing yet to come. And ſo with this way of account Maſter *Brightman* and others alſo doe accord; for if you add 1290 to 360, in which time the abomination of deſolation was, it caſts the beginning of the accompliſhment of this Prophecie, upon

upon the 1650 yeare: ſo that the time of their deliverance is not far off. But *Rome* muſt fall before that. Therfore I conclude, that this is an hopefull ſeaſon. Take heed of delayes. God was angry becauſe they ſaid, *The time is not come, the time that the Lords houſe ſhould be builded*, Hag. 1.2. Therefore they could not proſper; but as ſoone as they began, then God ſaid, *From this day will I bleſſe you*, Hag. 2.19.

I will now ſay no more but what *David* ſaid to *Solomon*, *Be ſtrong and of a good courage, and doe it. Feare not, nor be diſmayed, for the Lord God, even my God, will be with thee, hee will not faile thee nor forſake thee, untill thou haſt finiſhed all the work for the ſervice of the houſe of the Lord*, 1 Chron. 29.20.

FINIS.



HIS MAIESTIES Manifestation,

CONCERNING THE

PALATINE CAUSE.

K. Gt. Brit. to his Charles I. K.

Printed in the Yeare, 1641.

THIS

MANIFESTO

Manifestoes

CONTAINING THE

PALATINE CAUSE

Printed in the Year

1620

HIS MAJESTIES MANIFESTATION CONCERNING THE PALATINE CAUSE.

TO the end that the endeavours of our late deare Father King *James* of blessed memory, and our owne proceeding since his death, in the cause of our deare, and onely Sister, Brother in Law, Nephewes, Electors, and Princes Palatine of the Rhine, may not bee forgotten, or pretendedly unknowne, where-

in wee have ſtudied, and laboured nothing more then the peace of Chriſtendome, and the avoiding the effuſion of innocent blood by ſeeking the reſtitution, and re-eſtabliſhment of the Electorall houſe Palatine, in their ancient Rights, Dignities, and Poſſeſſions within the Empire, out of which they have been by violence, and force of Armes, and other undue proceedings expelled and baniſhed contrary to the ancient Lawes, and Conſtitutions of the ſaid Empire: Wee have thought fit for the vindication of our owne Honour, to call to minde, and to publiſh to all the Chriſtian World, both a Summary relation of our actions and endeavours paſt, and our preſent reſolutions in the ſame cauſe.

IT cannot bee unknowne to all the Princes and Eſtates of *Europe*, and more particularly to thoſe who have had

had any intereſt or relation to the publique affaires of *GERMANY*, how both our ſelfe, and our Father have during theſe twenty yeares paſt by many, and ſeverall Ambaſſages, Treaties, and other Negotiations to our great expence, and charges, both with the late Emperour *Ferdinand*, the King of *SPAINE*, and other Princes, and Eſtates of the Empire, endeavoured by all friendly, and treatable meanes to procure the reſtitution and re eſtabliſhment of our ſaid deare Siſter, Brother in Law, and Nephews in their Ancient Rights, and Poſſeſſions, as the onely, and poſſible way to ſettle a good and firme peace in the Empire, and conſequently with all Princes intereſſed therein, without which it is impoſſible to expect or hope for a good durable, and honeſt pacification of thoſe troubles which have already almoſt rent and conſumed, and involved

ved all the Princes of Christendome in a most bloody and destructive war.

And for a cleare demonstration of our sincere intentions, not onely our owne pious inclinations, and care of the publique peace, hath induced us to omit divers occasions, whereby wee might by such power, as God hath put into our hands have prevented the violences and oppressions used to our said Sister, and Nephewes. But wee have beene led on, and invited thereunto by divers promises, assurances, and reversall letters both from the late Emperour, and King of *Spaine*, and others usurpers of the inheritance of the Electorall house Palatine, that they would at last in contemplation of our mediations, hearken and incline to a just and honest peace by the restitution of the Estates, and dignities of our deare Sister and Nephewes, whereby we have been drawne not only to passe by our owne and the publick interest,

intereſt, and to forbeare to engage our Armies in ſo juſt a cauſe, but alſo have procured by our Father, and our authority the withdrawing and disbanding of the forces of *Count Mansfelt* out of the Palatinate, and advanced divers truces and ceſſations of Hoſtility, or defence onely to prepare the way of amiable compoſition according to the hopes, and promiſes to that end given us, and particularly have cauſed the ſurrender and depoſition of ſome place of ſtrength into the hands of the late Infanta of *Spayne* upon reciprocall aſſurances of a finall pacification or reſtitution.

But what effect all theſe our peaceable and Chriſtian endeavours have produced, and how all our pious Negotiations have beene either delayed or deluded thereby, and by proceſſe of time to root and eſtabliſh the uſurpations of the Houſe Palatine, and our patience and piety thereby abuſed, is ſo manifeſt

manifeſt by the continued oppreſſion of our ſaid deare Siſter and Nephews; that we are forced to proteſt that there hath nothing proceeded either to our deſires, or hopes, but a reſolution of deſpaire of ever obtaining by the waies of Juſtice, Treaty, or amity; that which hath beene ſo often promiſed to, and expected of the Lovers of Chriſtian peace.

Notwithſtanding we have lately received advice by our deare Uncle, the King of *Denmarke*, that at laſt by his mediation and procurement, the preſent Emperour and Duke of *Bavaria*, have condeſcended to a Treaty to bee held at the Diet at *Ratisbone* upon the Sixth of *May* next enſuing, for the reviewing, and reſetling of the Controverſies of the Houſe Palatine as a preparation and inducement to a generall Peace, and Amitie through the whole Empire. And that he with ſome of the

Electors

Electors of the Empire is accepted as Mediatour of the ſaid cauſe, and hath received ſtrong and pregnant aſſurances of a better inclination and diſpoſition toward the re-eſtabliſhment of the Electorall Family in their rights and dignities. And to that end hath procured convenient ſafe conduct from the Emperour to our Nephew and his Brethren, freely to come in perſon, or to ſend their Deputies to that Diet at the time and place appointed, with all other clauſes requiſite for their ſafeties, going, abiding, or comming from thence. And there to plead the Juſtice of their owne cauſe: And that in proſecution thereof, he hath inſtructed and diſpatched his Ambaſſadors to aſſiſt either in perſon, or by the Deputies of our Nephewes at the ſaid Treaty of pacification; And hath deſired us herein to comply with him by ſending our Ambaſſadors qualified and inſtructed to the

 ſame

ſame purpoſe of procuring a good and ſetled peace within the Empire according to the intimation of the Princes Electors ſignified to him by their letters thereby deſiring us to aſſiſt in the preſent aſſembly at *Ratisbone*.

To which end, our Nephewe the Prince Elector Palatine, having reſolved by our Counſell and advice, to ſend his Deputies according to the invitation and hopes intimated of a good iſſue to be expected by the amiable way of treaty, and compoſure.

We alſo have thought fit not to be wanting to ſo good a deſigne ſo concurrent to our owne, and the deſires of ſo many Princes, and in ſome hope of better fruits, then hitherto all our indeavours have produced: Have reſolved to make this our laſt tryall by the way of treaties, and to ſend our Ambaſſadors to the Emperour, and other Princes in the ſaid Diet aſſembled: And to that purpoſe

purpoſe have given him full power and inſtructions to contribute all our authority to the procurement and ſettlement of a good and bleſſed peace by the reeſtabliſhment and reſtitution of the poſſeſſions and dignities of our ſaid deare Siſter, Nephewes, and Electorall Family, without which no peace can either be honeſt or ſecure. Hereby exhibiting and deſiring all other Kings, Princes, and States, our Friends, Allyes, and Confederates, who ſhall either be preſent at the ſaid Diet, or ſhall have their Ambaſſadors, or Deputies there, that they will be aſſiſting to the Juſtice of ſo good a Cauſe, and to ſo great a bleſſing as the reſtoring of peace to the almoſt deſolate eſtate of *Germany*.

But becauſe we may have juſt cauſe to doubt by many experiences of our former endeavours that the iſſue and fruit of this meeting, may not be anſwerable to our juſt expectation, but rather that

it may produce contrary effect to the prejudice of the Juſtice and Rights of our ſaid Nephewes and their Family (which God forbid) we are hereby forced to proteſt againſt all Acts, Sentences, Concluſions, or Determinations whatſoever, which ſhall or may be had, made, or declared, either in confirmation of the oppreſſions and uſurpations paſt, or any additions thereunto for the future as invalid and of no power or effect.

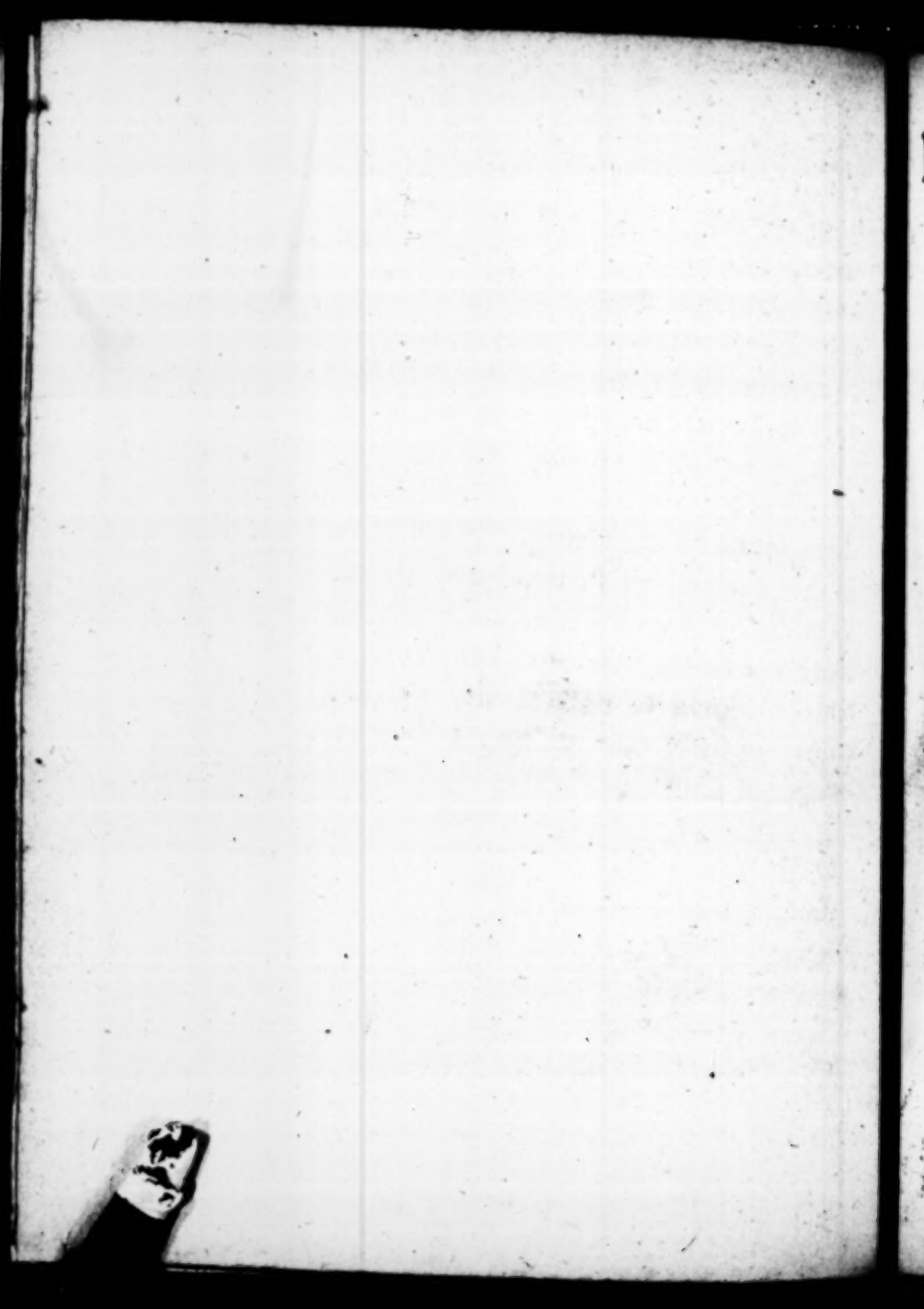
In which Caſe (being contrary to our deſires and expectation) we alſo further proteſt and declare, that we will not abandon neither our owne, nor the publique intereſt nor the Cauſe, Rights, and juſt pretences of our deare Siſter, and Nephewes and other Princes and States involved within their oppreſſions. But that we will uſe and imploy all ſuch force and power wherewith God hath enabled us both by our owne Armes, and the help and aſſiſtance of all our Allyes,

and

and Friends to vindicate our owne Honour, the publique peace and redreſſe of the injuries, uſurpations, and oppreſſions of our ſaid deereſt Siſter, and Nephewes, and their illuſtrious Family.

And hereby as we doe profeſſe to uſe all endeavours and power to promove a happy and deſired peace, for the conſolation of the diſtreſſed Empire, ſo we doe appeale to the Almighty, Inſpector of the hearts of all Princes, and to the World, Spectator of our juſt actions, that we will be innocent before God, and the World, of all the evils, that may enſue, if theſe our laſt hopes ſhall be delayed or abuſed.

FINIS.



THE IMPEACHMENT AGAINST THE Bishops.

Sent up by Serjeant *Wylde*, and delivered at the Barr in the Lords house by order of the House.

August the 4. 1641.

LONDON
Printed by *I. N.* for *Henry Twyford*, and are to be sold at the three Daggers in Fleet-street. 1641.

THE IMPEACHMENT AGAINST Bishops.

Sent up by Serjeant Wilde, and delivered at the Bar in the Lords House by order of the House.

August the 4. 1641.

LONDON
Printed by I. N. for Henry Twyford, and are to be Sold at the three Daggers in Fleet-street. 1641.

August 4. 1641.

The impeachment against the Bishops, sent up by Serjeant *Wylde*, and delivered at the Barr in the Lords house verbally, by order of the House.

My Lords,

THe Knights, Citizens, and Burgesses of the Commons house of Parliament, being sensible of the great Infelicities and Troubles which the Cõmon-wealth hath sustained by the exorbitant courses of the Bishops, and knowing well what the wiseman saith, That if sentence be not speedily executed against an evill work, the hearts of the sonnes of men

are ſet upon further miſchiefe. The timely redreſſe whereof doth better become the wiſedom of Parliament, then a too-late wofull Repentance, Have commanded me to repreſent unto your Lordſhips, That

Walter *Biſhop of Wincheſter.*
Robert *Biſhop of Coventry and Leichfield.*
Godfry *Biſhop of Glouceſter.*
Ioſeph *Biſhop of Exceſter.*
Iohn *Biſhop of Aſaph.*
William *Biſhop of Bath and Wells.*
George *Biſhop of Hereford.*
Mathew *Biſhop of Ely.*
William *Biſhop of Bangor.*
Robert *Biſhop of Briſtoll.*
Iohn *Biſhop of Rocheſter.*
Iohn *Biſhop of Peterborough.*
Morgan *Biſhop of Landaffe.*

Together with *William* Archbiſhop of *Canterbury*, and others of the Clergie of that Province, at a Convocation or Synod for the ſame Province begun at *London* in the yeare 1640, did contrive, make, and promulge ſeverall Conſtitutions and Canons Eccleſiaſticall, containing in them divers matters

matters contrary to the Kings Prerogative, To the fundamentall Lawes and Statutes of the Realme, To the Rights of Parliament, To the Propriety and Liberty of the Subjects, and matters tending to sedition, and of dangerous consequence.

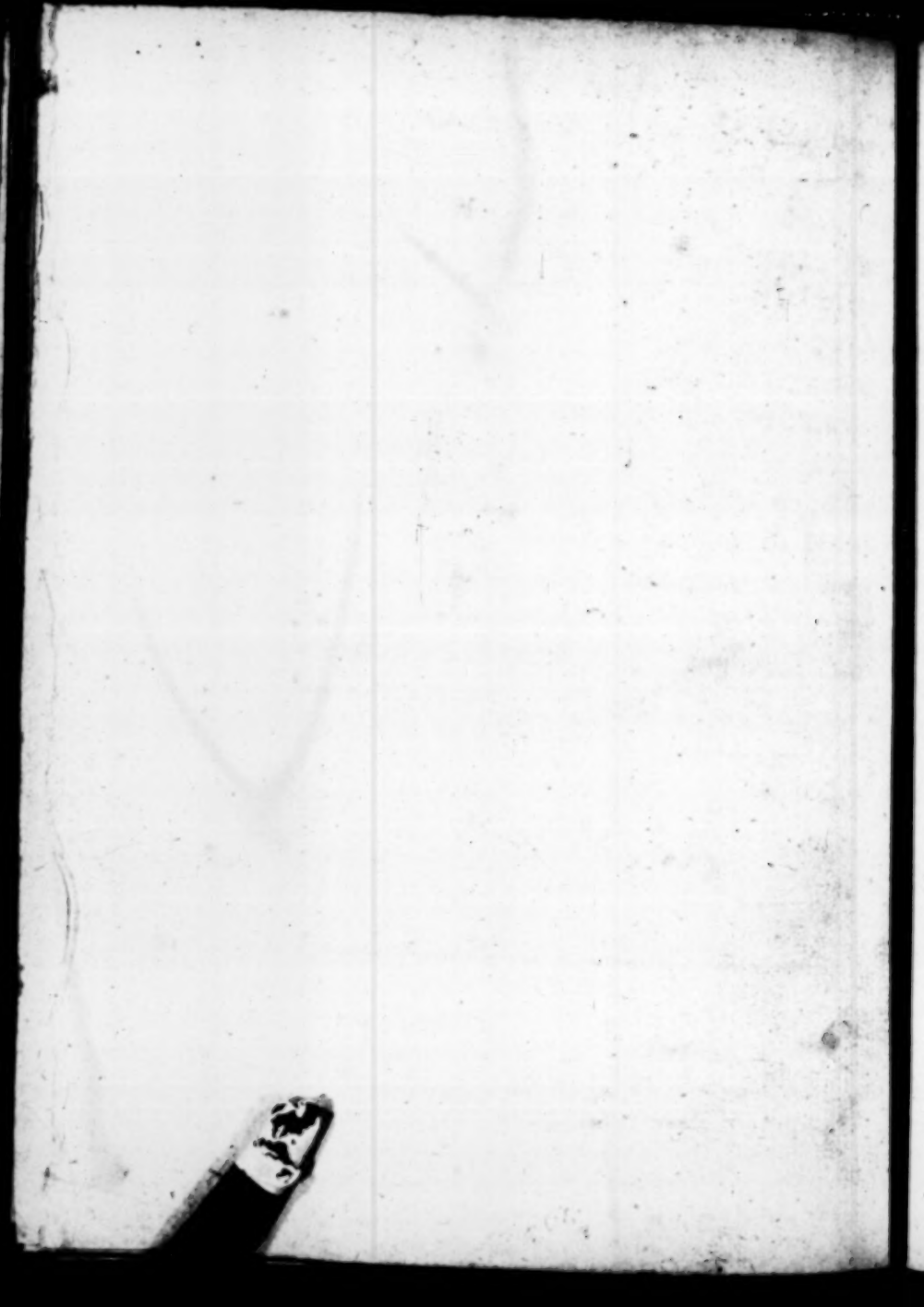
And to add the more weight and efficacie to this their monstrous designe, They did at the same Synod under a specious and faire Tytle grant a Benevolence or Contribution to his Majesty, to bee paid by the Clergie of that Province, contrary to Law: It rested not there, for though this had been enough to have affrighted and terrified the Kings People with strange apprehensions and feares, yet that these might not seeme to be contrivancies of the Braine or Fancies onely, They were put in Execution, and were executed upon divers with animosity and rigour, to the great oppression of the Clergie of this Realme, and other his Majesties Subjects, and in contempt of the King, and of the Law.

Whether these persons, my Lords, that are culpable of these Offences, shall be thought

fit to have an Intereſt in the Legiſlative power your Lordſhips wiſedome and Iuſtice is able to judge.

But for theſe matters and things, The Knights, Cittizens, and Burgeſſes of the Commons houſe in Parliament, in the name of themſelves, and of all the Commons of *England*, doe impeach the ſaid Biſhops before-named of the Crimes and Miſdemeanours before expreſſed, and doe therefore pray that they may bee forth-with put to their Anſwers in the Preſence of the Commons, and that ſuch further Proceedings may be had againſt them as to Lavv and Iuſtice ſhall appertaine.

FINIS.

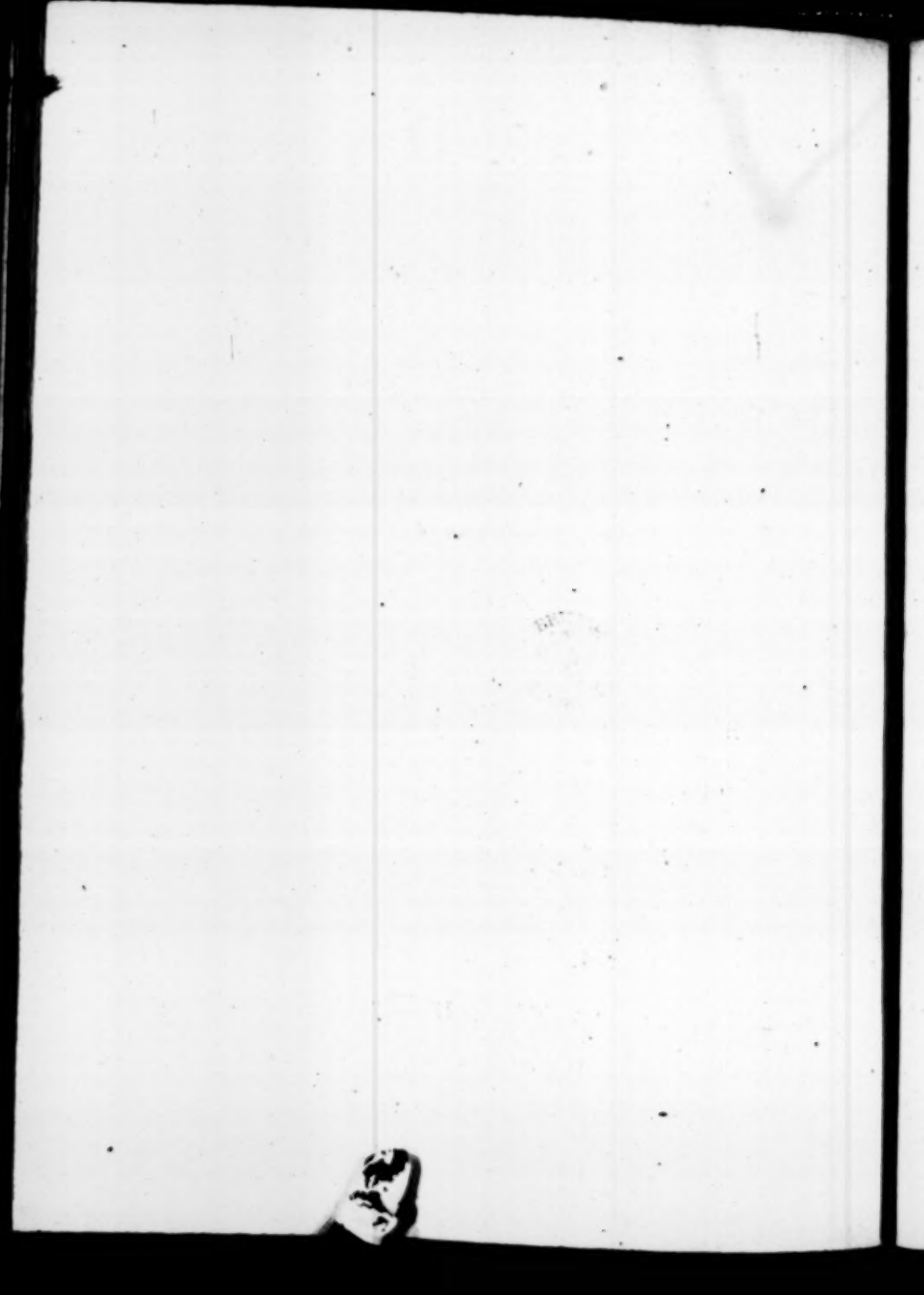


A TRVE DISCOVERY OF THE PROIECTORS OF *THE WINE PROIECT*;

out of the Vintners owne orders made at their Common hall, Whereby it clearely appeares that this project was contrived at Vintners Hall *by the drawing Vintners* of *London*, and for their only advantage, to suppresse the Coopers, and monopolize the sole benefit of retailing wines throughout this *Kingdome*.

And hereby is also truly set forth the excessive gaines and great exactions *of the Vintners in the retayle of* their wines, and their unwholsome mixtures thereof.

London printed for *Thomas Walkley*.
1641.



A TRVE DISCOVERY of the Projectors of the Wine Project, out of the Vintners own orders made at their Common-hall, whereby it clearly appeares that this project was contrived at Vintners hall by the Drawing Vintners of *London*, and for their only advantage, to suppresse the Coopers, and *monopolize the sole benefit of retayling wines* throughout this Kingdome.

And hereby it is also truly set forth the excessive gaines and great exactions of the Vintners in the retayle of their wines, and their unwholsome mixtures thereof.

ON the sixt of *November*, 1637. at a generall meeting of all retaylers of wines in *London*, *Westminster*, and the Confines thereof at Vintners hall, the generality made choise of Alderman *Abel*, then Master of their Company, *Edward Kynaston*, *Ralph More* Wardens, *Rowland*

Wilſon, *Thomas Hutchinſon*, *William Bowyer Eſquires*, *Robert Shaw*, and *Ioſeph Graves*, *George Hulbert*, *Michael Gardiner*, *Thomas Langton*, *and John Wilcoxe*, or any three or more of them, (whereof the Maſter and the chiefe Warden to be one) to deale for the generality touching an advancement of price upon retayle of wines, ſuppreſſing the Coopers, a generall pardon, and divers other benefits to bee granted by his Majeſtie to the retayling Vintners: But the Committee was not to conclude any thing therin without the conſent of the generality of retaylers, as by the order made that day at Vintners hall may appeare.

The Committee proceeded therin accordingly by and with the adviſe, conſent, and direction of the generality from time to time, as appeares by their owne orders at Vintners Hall, which are here faithfully ſet downe, as they were truly tranſcribed, and compared with their booke of orders there.

The orders are in theſe words.

These were the Aſſiſtants beſides the generality,

22. *Die Novemb* 1637. Mr. *Abel* Alderman Mr. Maſter *Kinaſton*, Maſter *More*, Maſter *Courtman*, Wardens, Maſter *Bowyer*, maſter *Davis*, Maſter *Robert Shaw*, Maſter *Wilde*, Maſter *Bonomy*, Maſter *King*, maſter *Darling*, maſter *Leechland*, maſter *Hamond*, maſter *Griffith*, maſter *Hulbert*, maſter *Field*, maſter *Gardiner*.

A generall Court.

At this Court all the Vintners and others Retaylers of wine in *London*, *Weſtminſter*, and the parts thereunto adjoyning were warned to meet together

together at the Vintners Hall in *London*, the greater number whereof there appeared, and upon report made to them by the Committees formerly choſen by them what was demanded for his Majeſty. It was aſſented unto by the generality, that the Committees might yeeld to forty ſhillings upon a tun, provided that they might be aſſured to have from his *Majeſty* the immunities & benefits propoſed, the which their aſſents was ſhewed and expreſſed by holding up of their hands, and they to report their proceedings to the Court from time to time.

The immunities and benefits were then put into writing by the Clarke of Vintners Hall, and were comprehended in eleven heads or Articles, and intituled: *The humble deſires of the Retaylers of wines*, and are indeed the very proiect it ſelfe, the ſubſtance of them followeth.

1. That all merchants of *London* ſhall bee injoyned to ſel their wines to none but Retayling Vintners.

2. That no Retaylers or Buyers of wine in any place of the Realme, be permitted to buy any wines unleſſe they pay the 40.s. a tun.

3. That all coopers be reſtrayned from buying or ſelling wines.

4. That all free Vintners may dreſſe and ſell Victuals, Beare and Tobacco.

5. That the Company may have repayment of 6000.l. formerly lent to his Majeſty.

6. That the granting Licenſes in and about *London*, bee reſtrayned, and that the free

Vintners may draw wines in the foure principall roads, and in all Cities and market Towns.

7. That all free Vintners and retailers may have generall and free pardon.

8. That all Retailers in *London* may be free of the Vintners Company.

9. & 10. That they may have licenſe to ſell at 1.d. and 2.d. a quart above the ſet prices.

11. That the Company of Vintners may be admitted to farme the 40.s. a tun.

Whereby, and by the ſaid order of the 22. of *November*, it appeares that the demand of liberty to raiſe 1.d. 2.d. a quart, and the offer 40.s. a tun proceeded originally from the generality of the Vintners, and as it was their voluntary offer and project, ſo every Article of their deſires is for the benefit of each drawing Vintner, the Clarke of the Company put the ſaid Articles into writing in the common hall, as the ſeverall drawing Vintners directed and dictated to him.

Theſe the Aſſiſtants this day.

The next meeting at Vintners Hall was on the 27. of *November*, 1637. the order thus.

27. *Die Novem:* 1637. *Reg: Car:* 13. *William Abel* Alderman maſter, maſter *More*, maſter *Courtman*, Wardens, maſter *Wilſon*, maſter *Bowyer*, maſter *Shaw*, maſter *Bludworth*, maſter *Bonamy*, maſter *King*, maſter *Robert Lee*, maſter *Griffith*, maſter *Hulbert*, maſter *Baily*, maſter *Gardiner*.

At this court upon relation made by our maſter of the paſſage of the buſines referred to him and other Committees touching the payment of 40.s. ſhillings on a tun to his Majeſty for Wines

Wines retailed, and upon reading of the Petition prepared to bee delivered to his Majeſty with the ſeverall reaſons thereto annexed. It is ordered that the maſter, together with the former Committees appointed by the court ſhall proceed in that buſines as they ſhall from time to time find expedient, acquainting this court with their proceedings.

By theſe orders it is manifeſt, that this Project was the worke of the generall company of drawing Vintners, for they choſe the Committee, they take account of the Committee, and they order and direct the Committee to proceed, acquainting them with their proceedings. In all which Alderman *Abel* was but one of the Committee, choſen and imployed by his company for their publike ſervice; and neither hee nor any particular man, but the drawing Vintners had, or could have any private intereſt or end.

The next order was the ſeventh of *Feb:* in theſe words, *viz:*

Septimò die Februarij. 1637. Reg: Car: 13.

Maſter *Abel* Alderman *Maſter*, maſter *Kinaſton*, maſter *More*, maſter *Courtman* Wardens, maſter *Wilſon*, maſter *Hutchinſon*, maſter *Bowyer*, maſter *Davies*, maſter *Robert Shaw*, maſter *Bludworth*, maſter *Bonamy*, maſter *King*, maſter *Darling*, maſter *Conradus*, maſter *Griffith*, maſter *Hulbert*, maſter *Field*, maſter *Aſhwell*, maſter *Gardiner*. These were the Aſſiſtants beſides the generality.

This

A generall Court.

This day all the Retaylers of wines inhabitants within the Citie of *London*, and adjacent places being warned to appeare at this court, the greater number of them appeared: To whom the maſter related what had beene further propounded in that buſines now in agitation with his Majeſty, and amongſt other things, that his Majeſtie was pleaſed to accept of forty ſhillings a tun for wines retayled, and likewiſe for the farme thereof 30000.l. a yeare, but his Majeſtie would not contract with the whole generality, but with ſome particular men of ability, to whom his Majeſty may reſort for the performance of that which ſhall be contracted for, and thereupon the ſaid maſter propounded to the generality.

Firſt, whether they did hold and confirme their former reſolution to pay forty ſhillings a tun for all wines to be retayled, and

Secondly, whether they would accept of the Farme thereof at 30000.l. a yeare: To both which propoſitions with an unanimous conſent, they agreed and declared their conſents, by holding up their hands.

And likewiſe it was alſo conſidered for furtherance of the proceeding in the ſaid buſines, that ten perſons ſhould be named, who ſhould contract with his majeſty in ſuch manner as learned Councell ſhould adviſe, and for that purpoſe the generality did nominate *William Abel* Alderman, *Rowland Wilſon*, *Thomas Hutchinſon*, *William Bowyer*, Eſquires, *Robert Shaw*, *Edward*

Edward Kynaſton, *Ralph More*, *Jacob Bonamy*, *George Hulbert* Eſquire, and *Michael Gardiner* Citizens and Vintners of *London*; with this, that if any of the ſaid ten ſhould refuſe to take upon him to be one of the ſaid Contractors, that then another ſhould be choſen in his ſteed, and thoſe ten to contract with his Majeſty, and to ſtand engaged for payment of the farme rent at the times, and in the manner to be agreed upon, and it was thought neceſſary and agreed, that the ſaid ten ſhould take unto them ſo many as ſhould make up thirty, who ſhould under-write, and bring in every man 1000. l. or ſo much thereof as ſhould bee thought expedient from time to time to disburſe, and that every of them ſhould ratably according to their ſummes disburſed receive profit, if the buſines proved profitable, and likewiſe to beare their proportionable ſhares of charges and loſſe, if the buſines ſhall not happen to produce profit, but loſſe.

By this order it is to be obſerved, firſt, that as this project had his birth at Vintners Hall, being there contrived by the generality of drawing Vintners, ſo it was ſtill proſecuted by the generality, for the greateſt number of them appeared at this Court.

Secondly, That the generality confirmed it with a unanimous conſent, not one contradicting it.

Thirdly, That for furtherance of the buſines the generality nominated Alderman *Abel* then Maſter, and nine more Vintners, who

ſhould contract with his Majeſty on the companies behalfe, becauſe his Majeſty would not contract with the generality.

Which ſhewes with what cheerfulneſſe and earneſt deſire they proſecuted the effecting of the project; and this convinceth thoſe that pretend that the Vintners were perſwaded, or threatned by Alderman *Abel*, or maſter *Kilvert*, the Alderman did not, nor needed to perſwade them, for they nominated and ingaged him, and maſter *Kilvert* had not beene at their Hall, untill long after they had concluded on, and petitioned for their project. And had not this and nine other orders of their Hall clearly manifeſted with what earneſt deſires, and unanimous aſſents they contrived and proſecuted it, they would have out-faced all truth. But againſt their owne orders what can be replyed?

And none doe teſtifie any words of perſwaſion or threats, but thoſe that are parties and delinquents in the higheſt degree.

1. Parties to the originall contriving the Project.

2. Parties to the Indenture of creation of the project, and

3. Parties that tooke benefit by the project, ſo they all ſpeake in excuſe of themſelves.

At another generall court, 21. *Martij*. 1637. and a court of Aſſiſtance held 29 of *March*, 1638. they all ratified and confirmed their aſſents formerly given to the ſaid project, not any one gaine-ſaying it.

On

On the nineteenth of *May*, 1638. they appointed who ſhould ſeale the quadupartite Indenture (which is the deed of creation of the project) the order is in theſe words.

19. *May* 1638. *Reg: Car:* 14. *William Abel* Alderman, *Maſter*, maſter *Kinaſton* Warden, maſter *Wilſon*, maſter *Robert Shaw*, maſter *Bludworth*, maſter *Bonamy*, maſter *Darling*, maſter *Leechland*, maſter *Conradus*, maſter *Griffith*, maſter *Hulbert*, maſter *Aſhwell*, maſter *Gardiner*. These were the Aſſiſtants preſent that day.

At this court the names of ſuch as are appointed to ſeale to the Indenture, betweene his Majeſty, the French and Spaniſh merchants, and the Corporation of the Vintners were here appointed and declared, viz.

William Abel Alderm:
Edward Kinaſton.
Ralph More.
Robert Shaw.
Iacob Bonamy.
Ralph King
George Gopſell.
Henry Barnes.
Cordwell Hamond.
George Shaw.
George Hulbert.
Anthony Baily.
John Birch.
Francis Aſhwell.
Michael Gardiner.
Mathew Forſter.
John Gregory.
William Hancock.
William Kempſter.
Thomas Simcots.
Thomas Dudley.
George Stanley.
John Wilcox.
Marke Hilleſley.
William Bellamy.
Ralph Hutchinſon.
Joſeph Rogers.

All theſe (except the Alderman then *Maſter*, are drawing Uintners, whereby it appeares by whom, and for whoſe ends this project was ſet on foot, and proſecuted.

25. *May* 1638. The ſeverall perſons here under named brought and paid at Uintners hall the ſeverall ſummes here under mentioned, as Farmers and Adventurers or Sharers, and the perſons and ſummes are entred in the hall booke thus.

William Abel Alder:	100.l.	*Thomas Gonghe.*	050.l
Ralph King.	100	*Ralph More.*	100
Thomas Dudley.	100	*Robert Lee.*	100
George Stanley for himſelfe and *William Ihans.*	100	*Edward Kinaſton.*	100
		Rowland Wilſon.	100
		Mich: Gardiner.	100
Marke Hilleſley.	100	*Ralph Hutchinſon.*	100
Thomas Simcots.	100	M. *And: Courtman.*	100
Iohn Wilcoxe.	100	M. *Mathew Terry.*	100
William Conradus.	100	M. *Robert Shaw.*	100
William Leechland.	100	M. *Rich: Davis.*	100
Cap: *Mathew Forſter.*	100	*Fran: Aſhwell.*	100
Iohn Gregory.	100	*Hen: Crone.*	100
George Hulbert.	100	Ca: *Hen: Sanders.*	
Facob Bonowy.	100	*Chriſt: Metralfe.*	50
Thomas Darling.	100	Cap: *Langham.*	100
Ioſeph Rogers.	100	Mr. *Henry Lee.*	100
William Dickens.	100	Mr. *Will: Boyer* for himſelfe, & maſter *Thomas Hutchinſon.*	100
Cordwell Hamond	100		
Edward Darling.	100		

Note

Note the ſaid ſummes were not brought or paid to Alderman *Abel*, but at Vintners Hall, whereby it ſtill ſhewes this to be the worke of the Company.

After all this, at two ſeverall aſſemblies of the Company in their Hall it was ordered, that the ſeale of the Company ſhould be put to the ſaid Indenture of creation of the Project.

The orders follow in theſe words.

16. *Iunij*. 1638. *William Abel*, Alderman. *Maſter*, maſter *Kinaſton*, maſter *More*, maſter *Courtman* Wardens, maſter *Wilſon*, maſter *Bowyer*, maſter *Davis*, maſter *Shaw*, maſter *Hart*, maſter *Bludworth*, maſter *Clegate*, maſter *Darling*, maſter *Hamond*, maſter *Conradus*, maſter *Griffith*, maſter *Baily*, maſter *Aſhwell*, maſter *Gardiner*. These the Aſſiſtants this day.

Whereas for the ſetling of the Farme of forty ſhillings to be paid to his Majeſty upon every tun of wine to bee imported, and ſold in this Kingdome, there are Indentures quadrupartite to be paſſed betweene the Kings moſt excellent Majeſty on the firſt part; the Corporation of Vintners on the ſecond, the Company of French merchants on the third, and the Spaniſh merchants on the fourth part, which are to bee ſealed on the companies behalfe, with the common ſeale of this company, which is to be performed at the Kings Attornies chamber. It is ordered that the common ſeale ſhall be taken forth and delivered to our *Maſter*, and he to cauſe the ſame to be put to the ſaid Indentures, and to returne the ſame ſeale to bee ſafely kept in the treaſury.

Secundo die Auguſt. 1638. *Reg: Car:* 14.

These were the Aſſistants preſent beſides the generality.

Maſter *Iohn Hart Maſter*, maſter *Griffith*, maſter *Alexander Child*, Wardens, M. Alderman *Abel*, Mr. *Wilſon*, maſter *Davis*, Mr. *Robert Shaw*, maſter *Kinaſten*, maſter *Bludworth*, maſter *Bonamy*, maſter *King*, maſter *Darling*, maſter *Leechland*, maſter *Robert Lee*, maſter *Courtman*, maſter *Conradus*, maſter *George Shaw*, maſter *Gardiner*, maſter *Hulbert*, maſter *Birch*, maſter *Forſter*.

a generall Court.

The generality here aſſembled gave conſent that maſter Alderman *Abel* ſhould have the companies common ſeale delivered unto him, and that hee ſhould therewith ſeale the companies part of the quadrupartite Indenture made with his Majeſty and others, and when that is done to returne the ſame to be ſafely kept in the Treaſury, together with the companies part of the ſaid Indenture. And accordingly the ſeale was ſent by maſter *Hart*, then maſter of the company, to Alderman *Abels* houſe by the hands of their Beadle; and maſter *Griffith* the Warden carried it to maſter Atturnies, and ſealed the Indenture with it, the Alderman being then out of towne.

What can be more plaine, then that this was the worke of the whole Company.

The Companies part of the Indenture muſt be kept with their common ſeale in their Treaſury

ſury, for ſo was it appointed by this laſt order of the Generall Court.

The Project was contrived by the generality at a generall Court, as by the order of the 22. of *Novemb:* It was confirmed by the generality with unanimous conſent, not one contradicting it at a generall Court, 7. *Feb:* 1637. and then the generality nominated and appointed ten of their company to contract with his Majeſty on behalfe of the whole company.

All this was before maſter *Kilvert* came to, or ſate amongſt them at their hall.

And their common ſeale was ordered to bee put to the Indenture of creation of the project at a generall court, when Alderman *Abel* was not *Maſter*.

So all the materiall and principall paſſages of the creation of this project were acted in their hall at generall courts, and by the generality.

And it cannot be denied a greater number of drawing Uintners appeared at thoſe generall courts, then hath beene knowne at any court of former times.

And as it appeares by the orders of thoſe generall courts, that Alderman *Abel* was ingaged in the buſines by the generality (as he was *Maſter* of their company) ſo it appeares alſo by the ſame orders, that neither he, nor any others were ſingle actors of any thing in the creation or contrivement of the project.

And

And it appeares not, nor can be proved that maſter *Kilvert* was ever preſent at, or privy to any of the Vintners conſultations in the contriving this project. But on the contrary it is fairly acknowledged by many of the principal Vintners (as the truth is) that hee was not at their Hall, nor came amongſt them, till their Petition and deſires annexed were preferred and granted, which deſires are in truth the very project it ſelfe.

And ſo much for the contrivement, and creation of this project out of the Vintners owne orders.

For the Execution.

The generality of the company nominated ten contractors with his Majeſty for the Farme, who were to ſtand ingaged for the Kings rent, as by the ſaid order of the ſeventh of *February*, 1637.

And thoſe ten were appointed by a ſubſequent order to take to them 27. more to make up the number of Farmers and Adventurers thirty ſeven, (the rent for the forty ſhillings a tun, and wine Licenſes being 37000. pound a yeare.)

And as the generall company named and appointed the Farmers, ſo the Farmers and Adventurers afterwards nominated Alderman *Abel* their Treaſurer, and in reſpect of their charge of a ſpacious houſe for ſeverall officers and

and miniſters, the hazard and trouble of receipt and payment of the Kings rent, neglect of his owne affaires, and daily attendance on that buſines, they allowed him 500.l. a yeare, and to *George Griffith* another of the ten Farmers 200.l. a yeare for attending the buſines at Councell Board, and elſewhere.

And whereas ſome Vintners that had taken 1.d. and 2.d. a quart, and ſealed bonds for the forty ſhillings a tun would not pay their debts upon thoſe bonds, after long forbearance theſe bonds were put in ſuite, and they that ſtood out were extended at laſt; But this was done by the joynt direction of the Farmers, who were themſelves threatned with extents for the Kings Rent, and the Alderman never acted any thing alone and of himſelfe in the execution of the whole buſines, nor did he, or any other Farmer or Adventurer ſhare one penny by the Farme, but on the contrary are indebted and ingaged above 7000. l. Maſter *Kilvert* medled little in the execution: But when the Merchants petitioned the Lords of the Councell againſt the Vintners, for not taking of their *Medium* wines, according to contract, then Maſter *Kilvert* ſolicited & attended their Lordſhips for, & on behalfe of the Vintners. And at laſt when the *Medium* ſeemed grievous to the Vintners, maſter *Kilvert* then tooke a Iourney to Barwick for them, and there obtained order and direction from his Majeſty to the Lords to eaſe and diſcharge the Vintners of the *Medium* for the

future, which was done accordingly.

It is true that the Vintners gave to maſter *Kilvert* 1000. l. and it was given in this manner.

Three of the chiefe Vinthers by direction, and in the name of the whole company voluntarily and freely, and without any motion of his, promiſed him 1000. l. in *Feb:* 1637.

After that free offer, *Kilvert* ſpent above two yeares time in the ſervice of the Company in all their affaires, and above 500. l. in money, and loſt above 1000. l. more by neglecting his own, and following their occaſions.

In *January* 1638. they ſent him 500. l.
In *January* 1639. they ſent him the other 500. l. two yeares after it was promiſed.

And it is true that his Majeſty granted *Kilvert* a penſion of 500 l. a yeare for eight years out of his Majeſties ſaid rent of 30000. l.

This was granted him in recompence of 2000. l. debt due from his Majeſty to *Kilvert* for a ſervice done to King *James* by command of the high Court of Parliament, and his Majeſtie granted him this penſion in *Novemb:* 1638. a yeare after the project, The 2000. l. had beene owing to him eighteene yeares before.

Maſter *Kilvert* was not any of the Contrivers of this project, that was the ſole worke of the Vintners.

Hee

He is no Patentee, nor ever brought in any money to set the project on foot.

For the Medium.

It was first occasioned by the drawing Vintners, for in the first Article of their project, they demanded that all Merchants may be injoyned to sell their wines to none but the retayling Vintners.

The Merchants opposed it, and shewed that incase they should be tyed up from selling their wines to any but Vintners, it would be their undoing, and the overthrow of their trades, unlesse the Vintners would oblige themselves to take off their wines at the prices set by the Lords, for otherwise the Uintners would beate downe the Merchants prices, and leave their wines on their hands.

Whereupon after severall debates, touching that particular betweene the Merchants and Uintners, it was at a generall Court held at Uintners hall the 21. of *March*, 1637. agreed and consented to by the generality of Retailers: That they would yearely take from the merchants at the set prices, such a quantity of wine as was by them yearely imported according to a medium, to be taken of their last seven yeares importation.

And at another generall Court, the 29 of the same *March*, they againe consented to take off the merchants wines, as by the order following appeares.

29. *Martii* 1638.

William Abel Alderman *Maſter*, maſter *Kynaſton*, maſter *More*, maſter *Courtman Wardens*, maſter *Wilſon*, maſter *Hutchinſon*, maſter *Bowyer*, maſter *Davies*, maſter *Robert Shaw*, maſter *Bludworth*, maſter *King*, maſter *Clegate*, maſter *Darling*, maſter *Hamond*, maſter *Conradus*, maſter *Griffith*, maſter *George Shaw*, maſter *Hulbert*, maſter *Field*, maſter *Baily*, maſter *Aſhwell*.

Theſe were the Aſſiſtants beſides the generality.

A generall Court.

This day upon a generall ſummons of all retailers of wines given by the Officers of the Hall for their appearance here, a very ample number of them came, to whom the *Maſter* againe declared what had paſſed betwixt himſelfe and ſome other committees of this Company, and the *French* and *Spaniſh* Marchants touching the *Medium* of wines by them required to bee taken off, and the *Maſter* againe propounded to the ſaid retailers whether they were willing for accommodation of thoſe *Engliſh* Marchants to take their wines being good and marchantable, as in former times, in ſuch a moderate way as is lately propounded, and hereafter to bee agreed upon, not exceeding the *Medium*, No warres, act of State, contagion, great ſicknes, or mortality hindering the vent of wines. To which they declared and ſignified their conſents, as alſo that the farme of 40. ſhillings a Tunne, ſhall bee accepted at the rent of 30000. l. *per annum*, and the granting of Licences

cences for Tavernes at 7000. *per annum*.

And the next Court day being the 19. of *May* 1638. the Company appointed a certaine number of retailing Vintners to seale the quadrupartite indenture on behalfe of the whole company, which indenture was severall times openly read and ratified in their Hall at generall meetings, and in that indenture the Vintners covenant expresly to take off from the marchants 4000. tunne *Spanish*, and 5000. tunne *French* wines, (being the *Medium* agreed on by the marchants and Vintners) and in consideration thereof the marchants covenanted and obliged themselves to sell to no coopers, nor country Vintners.

Thus was the *Medium* begot by the *London* Vintners and for their benefit, who by this meanes monopolized the retailing of wines both in city and country, and were the sole Authors of the *Medium*, and afterwards to make sure worke, they got an order from the Councell-board that those Marchants that should breake their contract by selling wines to coopers or country Vintners should not have their wines taken off.

The Vintners having thus tied up the Marchants from selling to any but them, would not take off their wines, as by contract they were bound, but furnished themselves from Strangers, and left those native Marchants wines on their hands to their great losse and almost undoing.

Thereupon, thoſe Marchants were driven to petition the Lords of the counſell, and to ſet forth the unfaithfull and fraudulent dealing of the Vintners, and upon ſeverall hearings of what could bee ſaid on both ſides, their Lordſhips ordered the Vintners to take off from thoſe Marchants who had beene ſo much wronged a ſmall quantity, farre ſhort of that which the Vintners by their owne contract were bound to take, and were wines which a ſelect committee of Vintners (*Michael Gardiner* being one) had choſen and marked out for good and marchantable wines.

True it is, in regard of the great quantity of wines imported that yeare, the Vintners might have bought thoſe wines ſomewhat cheaper, but they retailed them all at the higheſt prices, and loſt not, but gained by them, and in caſe any one peece of thoſe wines failed on their hands, it was through the Vintners owne wilfulneſſe, in that they would not husband them, rack them from their lees, and take them from the Marchants in due time as by their contract they were bound and ought to have done.

In the great and numerous company of Vintners, there are about 40. whereof ſome would not pay the Marchant for their *Medium* wines, others would not pay the 40. ſhillings a ton to the King, and ſome of the refuſers to pay for their *Medium* wines were upon complaint of the Marchants, owners of thoſe wines committed to the Fleet by the Lords, and others that would not

not pay the 40. ſhillings a tun, after long forbearance, were ſued.

Theſe 40 being indebted to his Majeſty, in great ſummes for the 40. ſhillings a tun, petitioned the honourable Houſe of Commons againſt Alderman *Abel*, *Ralph More*, and the reſt of the *Farmers*, and by their petition they ſet forth, that they were compelled to take *Medium* wines to their loſſe, and inforced to pay 40. ſhillings a tun upon all wines, both which are untrue, for they had voluntarily obliged themſelves by their ſaid contract to performe both, upon more then valuable conſiderations as is before declared, and upon thoſe and the like falſe pretence, that they oppoſed the project, they would exempt themſelves from making reſtitution to the Common-wealth of the great ſummes which they have gained by the project.

To theſe its anſwered, that they amongſt the reſt were preſent at the contriving of, and gave their conſents to the project at Vintners hall, and againe, they actually conſented to it, by taking the penny and 2. pence a quart, & injoyed all other the benefits and advantages of it. Nay Quarterman, Maſon, and Bellamy have by colour thereof taken 3. pence a quart which is 12. l. a tunne above the ſet prices on Malligoes and Sherries, as was proved before the Committee, and divers of the reſt have done the like as is verified by ſeverall affidavits.

Theſe

Theſe men have the conſciences to take on all wines 4. l. on ſome 8. l. on others 12. l. a tunne above the ſet prices (although in the ſet prices ther's included a competent gaine to them) and to exact all other the advantages by by the contract, but they will not pay the King 40. ſhillings a tun, nor take off the Marchants wines, as other Vintners did, and as they by their contract were bound to doe.

Theſe will enjoy all profites, but will endure no loſſe.

Are not theſe men more inexcuſably to blame, then the reſt of the Vintners, that taking the 1. penny & 2. pence a quart paid the 40. ſhillings to the King, and performed their contract with the Marchants. For the end of theſe mens complaint in Parliament was to free themſelves from payment of the 40. ſhillings a tunne to the King, on thoſe wines for which they had taken from the Subject 4. l. 8. l. and 12. l. a tun above the ſet prices.

Its alleadged by drawing Vintners generally that they have gotten nothing by retaile of *French* wines theſe two laſt years, in regard that the Marchants have ſold thoſe wines ſo deare in groſſe.

It is anſwered that although of late, to wit, ſince the beginning of the laſt vintage, the beſt *French* wines have beene deare, yet formerly it was not ſo, and the cheapneſſe of *Spaniſh* wines hath recompenced the dearth of the *French*.

And what can bee ſaid either for thoſe 40. or for

for any other Vintners that for the full ſpace of three years and a halfe laſt paſt, have taken foure pounds and eight pounds, nay on Maligaes and Sherries 12. l. a tun above the ſet prices, (which all have done but only foure) why they ſhould not reſtore what they have ſo unlawfully taken, or at leaſt pay the forty ſhillings a tun hitherto, for none of the Vintners have either paid or ſecured one penny of the 40. s. a tun ſince mid-ſummer laſt was 12. moneths, albeit they have all taken to this day the penny and two pence a quart.

The Vintners further alleadge that a penny a quart comes but to 3. l. a tun, which is not true, for it amounts to 4l. 4. s. a tun, a tun being 252. gallons.

But then they pretend that the veſſels are not full gage. It is anſwered, that for thoſe wines that are under gage they are ſuch ſmall wines as the Vintners buy at under rates, ſome 4. l. ſome 6. l. a tun.

The dearer and better ſort which are Gaſcoigne wines are all full gage, and over gage as was teſtified before the Committee by ſeverall Merchants of judgement and worth.

The truth is, that the Vintners having received a double benefit by this their Project, to wit pardon for their fore-paſt delinquencies, and increaſe of price on all their wines, would eſcape the juſtice of the high Court of Parliament, and prevent both puniſhment and reſtitution by informing two groſſe untruths, *viz.*

First, that the merchants have had the greateſt part of the profit of the penny and 2.d. a quart, by ſelling their wines in groſſe above the prices ſet by the Lords, which is moſt untrue; for on the contrary the Vintners generally have beaten downe the merchants prices, and under-bought the ſet prices (as was teſtified at the Committee) above thirty thouſand pounds, within theſe three yeares; to the undoing of the native merchants.

Secondly, that by reaſon of the payment of the forty ſhillings a tun there's no profit, but rather loſſe to the *London* Vintners by their Countrey trade.

This alſo is untrue, for they ſell to countrey Vintners for the moſt part ſuch wines as they buy at the loweſt rates, ſome 6.l. ſome, eight pounds a tun under the prices ſet by the Lords.

And they ſend their maligoes and Sherries generally into the Countrey, which they ſell and retayle there for Canaries three pence a quart, which is twelve pounds a tun above the retayling price ſet by the Lords.

And by the merchants and Vintners prices hereafter mentioned it appeares what exceſſive gaine the Vintners make.

The merchants price for malligo and ſherry was ſet in *Decemb:* 1637. at thirty foure pounds a tun.

The Vintners retayle thoſe wines at fourteen pence a quart, which amounts to fiftie ſixe pounds the tun, and is two and twenty pound

profit

profit, and they buy thoſe wines for the moſt part at 6.l. and 8.l. a tun under the ſet price.

So they gaine twenty eight pounds and thirty a tun in retaile of thoſe wines. Canary was ſet at 38.pounds a tun, which they ſell generally at fourteene pence the quart, and is eighteene pounds a tun cleare and conſtant gaine, and they buy for ſixe pound a tun under the ſet price, and ſome ſell at ſixteene pence a quart, which is eight pound a tun more, which make their gaine thirty two pounds a tun.

But they will ſay, that ſome maligaes and all Canaries want ſomewhat of full gage.

If three pounds a tun bee allowed for that defect, it is manifeſt that their gaine is exceſſive and unconſcionable, and that the Vintners ſold their maligo and ſherry at fourteene pence, and Canary at eighteene pence a quart, was proved at the Committee, and is verified by ſeverall Affidavits.

French wines Gaſcoigne were ſet at 19.l. a tun, and other ſmaller wines at 16.l. and the retayling price for all being 7.d. a quart is 28. pounds a tun, which is 9.l. a tun gained on the beſt, and 12.l. on the ſmaller, and the two firſt yeares being 1638. and 39. they bought moſt of their French wines at 8.l. a tun under the ſet price.

So they gained by ſome of their French wines 20.l. a tun, and on all 17.l.

And which is worſt of all they adulterate, and falſifie their wines with unwholſom mixtures, as raiſins,

raiſins, rotten figs, bilberries, black-berries, ſloes, bay ſalt, allome, Izinglaſſe, deale, ſaw-duſt, cyprus wood, lyme-water, and ſugar, ſider, milke, ſtoome, and other unwholſome ingredients, all which is already proved by ſeverall Affidavits ready to be produced, and theſe falſified wines they ſell to the countrey Uintners.

By all which it is manifeſt that the Nobility and Gentry are greatly deceived and abuſed both in the price and condition of their wines, oftentimes to the indangering of their lives. Some few of the honeſter and better ſort make a conſcience and will not uſe thoſe unwholeſome mixtures.

But they may all practice it without controule, for they have obtained faculty to ſearch the cellers of merchants, coopers, and others, but none have Commiſſion to ſearch theirs.

And they continue their exactions of the penny and two pence a quart to this day in manifeſt contempt of the orders of the honourable houſe of Commons.

How farre it will pleaſe the high and moſt honourable Court of Parliament in this ſo happy and generall Reformation, to take the ſaid exactions and abuſes of the Vintners into conſideration; Is moſt humbly ſubmitted to their great wiſedomes.

FINIS.

The WRENS Nest, Defil'd,

OR,

Bishop *WREN* Anatomiz'd, his Life and Actions dissected and laid open.

With a true Relation of his persecuting of godly preaching Ministers, their names particularly set downe, and the causes why they were so persecuted.



The *Wrens* Nest is defild, for which he weepes,
Whilst that a *Jesuite* rudely in it peepes,
That ruin'd house doth *Norwich* signifie.
Whose Doctrine ruin'd, was by fallacy
Hatcht by the *Wren*; that vil'd polluted Nest,
Doth specifie the Bishops uncleane brest.

Printed for *Iohn Thomas*, 1641.

THE *WRENNES* Neſt defiled, OR, *Biſhop* WREN *anatomized.*

THe *Goſhauke*, *Hearne*, and *Pye* are birds which deſire their Neſts may be next neighbours to the Heavens, then againe, there are other birds, who, as if they had been fore-warned by *Icarus* his lofty flight, dare not to climbe higher, then a houſe top, for feare of being drencht in the Helleſpont, of which nature is the *Sparrow*, *Swallow*, *Pigeon*, and little *Wren*, as for the *Gold-finch*, although it's melodious notes, which he chants abroad the Woods, being cloathed in their greene Liverie, is but a *Hedge-bird*, and apt to change his lodging by ſuddaine flight.

One *Wren* there is, as yet ſurviving, who ſcorning to be tearmed like his innocent names-ſake, went and joyn'd iſſue with the *Rooke*.

Their names from which bird many of our *London* Gamſters doe borrow; The *Wren* of which I now ſhall write of, is a domeſtique bird, but hath no wings, for had he, the *Roman* Sea before this had entertain'd him: long time had he priviledge to hop up and downe, not being interrupted by a Cage, in which time he deplumed himſelfe of goodneſſe, and decked himſelfe with *Jayes* feathers, Iniquity;

What is an Aſſe the better by cladding himſelfe with a Lyons skin, or a ſicke man ready to viſite the other

world by bearing a Coate of Maile on his back, or an ambition to raise himselfe by impiety, and cast downe by Iustice, such a one was *Wren*; *Matthew Wren* I mean, Bishop of *Norwich*, and afterwards Bishop of *Ely*.

In *Norwich* did he build his Nest, and laid his Egges there, but he so much defiled it, that Chickens were never hatched, but utterly destroyed by his owne Canons in the shell.

Hitherto have I writ in obscurity, gentle Reader, but now give me licence to palsie my fences, and make thy Eye-strings ready to burst; for consider of what I write, a Man; secondly of what function, a Bishop.

For an ordinary Mechannick to commit iniquity, is abominable, and if presumptuously, to be abhorred of all men, if not to be admonished to the contrary, by showing of him, how, and in what manner he offends his maker.

But if hee the Minister or Bishop which should exhort and teach this Mechannick, goe astray himselfe, and foster and favour those vices which this man is addicted unto, what then in this case, give me leave in this case to make use of Sir *Tho: Widdringtons* position, In the Creation of the world, *Light was one of the first productions*:

The first visible Action of this Bishop *Wren*, after his creation in the See of *Norwich*, (which should have beene to have led poore, ignorant, and blind men out of darknesse) was to put out many burning and shining lights, to suspend divers able, learned, and conscientious Ministers, he that should have beene the golden snuffer of these lights, became the extinguisher, and when they are taken away, where shall poore men light their candles. He put out lights, and set up fire-brands in their pla-

places, he ſuſpended painfull Miniſters, and ſet up idle, factious, and ſuperſtitious Prieſts (to uſe their owne language) in their places, yet it is the fortune of theſe men at this time, like Rivers in the Ocean, to be buryed in the extreame activity of their Dioceſan, he made a ſcourge not of ſmall Cords, but of new Injunctions, and numerous Articles, tyed about with a ſtrong twiſt of a moſt dangerous Oath, and with this, he whips not out buyers and ſellers, but the faithfull diſpenſers of the word of God, out of their Churches, out of their eſtates, out of their deare Countries, which to verefie ſome examples, I will ſhow.

Here in the yeare *1636.* enjoyned all the people within his Dioceſſe, to come up to the Rayles to receive the holy Communion, and there kneele, and doe Reverence before the holy Table placed Altarwiſe, and gave directions to the Miniſters, not to adminiſter the Communion to ſuch people as would not ſo come up, and doe ſuch reverence as before mentioned, and that the Miniſter ſhould within the Rayle deliver the bread to ſuch people onely as ſhould ſo come up, and kneele before the ſaid Table placed Altarwiſe as aforeſaid, this was to the offence of the conſciences of many good people, who for feare of Idolatry and Superſtition, durſt not come to kneele at the ſaid Raile, and many people not comming up thither, though preſenting themſelves upon their knees, in the Chancell, have not had the Cõmunion delivered unto them; & afterwards for not receiving, having beene Excommunicated, as namely, *John Shymery, Samuell Dunckom, Peter Fiſher, Thomas Newton, Edward Bedwell, Edmund Day, John Frewar*, and many others.

Hee injoyned the Miniſters of his Dioceſſe to reade

publickly in the Churches, a booke published touching Sports on the Sabboth day, for not reading whereof, some Ministers were by the command and directions of this *VVren*, suspended, *viz.* Mr. *William Ley*, Mr. *Richard Proud*, Mr. *Jonathan Burr*, Mr. *Matthew Brownigg*, Mr. *Mott*, and divers others, some deprived, as Mr. *Ieremy Borrowes*, and some otherwise troubled, whereas some did use to preach two or three Sermons to prepare the people for the receiving of the most holy Sacrament, he did forbid to preach any such preparation Sermon in that Diocesse, as namely, Mr. *Devereux*, Mr. *Swaine*, and other Ministers, for not reading of the second service at the Table placed Altar-wise, according to his directions and Injunctions, many Godly preaching Ministers; as Mr. *VVilliam Powell*, M. *John Cartar*, Mr. *Robert Peake*, Mr. *William Bridge*, Mr. *VVilliam Greene*, Mr. *Mot*, Mr. *Raymond*, Mr. *Thomas Scot*, Mr. *Greenehill*, Mr. *Nicholas Bearde*, Mr. *Hudson*, Mr. *Robert Kent*, Mr. *Ieremy Burrowes*, Mr. *Thomas Allen*, and others to the number of fifty, were excommunicated, no man could have absolution without giving promise, to conforme to his directions, *editis & edendis, upon which some left England, and travelled into Holland*, and some others of them were so persecuted, as hath beene suspected to be the cause of their deaths, as namely Mr. *Scot*, and others, more examples could I show (God he knowes) of his most impious actions, but these are sufficient to prove him no child to truth, but a servant of *Rome*.

In the time of *Richard* the first, one of this mans predecessors, A valiant Bishop went unto the holy warre; This Bishop hath raised a warre at home in his owne Dioceſſe (as you have read before) A warre not against

Saracens, Barbarians, Turkes, or *Infidels,* but againſt good and well diſpoſed people, I know not what title to give this warre, without doubt this was no holy warre.

The weapons of this warre-fare, were 28. *Injunctions,* 139. *Articles, containing* 879. *queſtions.*

The Souldiers were *Chancellours, Commiſſaries, Officialls, Rurall-Deanes, &c.* himſelfe commanded in chiefe, the wayes of aſſault and killing, were by *excommunications, ſuſpenſions, deprivations,* according unto a worthy Gentlemans Speech, I will ſtay here, — *Mille modis morimur mortales, Norwich was the Stage, where the direfull Tragedies of this warre were acted, by the ſpace of two yeares and upwards:* If this *Wrens* Neſt be not ſufficiently polluted with Iniquity, judge it by ſelfe (Judicious Reader) could not he be contented to ſit upon the Pearch with the *Hawke,* but that he muſt ſtudy to be partaker of the *Roman* Eagle!

The Story is knowne how the birds aſſembled themſelves, contending for Supremacy, and that bird who by the *Prerogative* of his wing, could raiſe himſelfe above the reſt, ſhould be King over them all; The *Wren* got up and ſat on the Eagles head, who ſurmounting all the reſt, was proclaimed King, the *VVren* began to caviſl, urging that he was ſeene above the *Eagle,* it was diſputed in their Counſells, and referred to the *Plumy Parliament,* who concluded that it was not hee that ſat higheſt, but he that did fly higheſt, who ſhould be made their King; This although peradventure it bee uncertaine in the ſtory, yet it is true in Mythologie, and this *VVren* ſhall be our *VVren* in earneſt, who with ſome other of the Biſhops, endeavouring to divide the Clergy from the power ſecular, would trample

ple upon Majeſtie, and ſeate their ſawcy Chayres upon the diſreſpected if not diſpiſed Crowne. Had hee not preferment ſufficient, O yes, yes, he had too much, except he had put it to better uſe.

He had one of the beſt Biſhoprickes in *England*, but a moſt honourable Deanory, for he was Deane of his Majeſties Chappell, but all this was not comparable, (forſooth) to a Cardinalls Cap, which I doe beleeve now he will ſcarce ever enjoy.

He hath many friends which pray, but what, that he may have according to his deſert, the Gallowes, if itbe his due, where I will leave him, I cannot at a fitter place.

BRITISH MUSEUM

FINIS.

ARGVMENTS

Exhibited in

PARLIAMENT

BY

SIR NICHOLAS BACON,
Lord Keeper of the great Seale
of ENGLAND.

Whereby it is proved,
That the Persons of Noble men are
Attachable by Law, for Contempts by them
committed in the right Honourable Court of
Chancery, for disobeying the Decrees
of that Court.

Printed in the Yeare, 1641.

ARGVMENTS

Exhibited in PARLIAMENT, By Sir *Nicholas Bacon*, Lord Keeper of the great Seale of England, &c.

THis Argument was occasioned about an *Attachment*, awarded out of the aforesaid Court of *Chancery* to the Sheriffe of *Norfolke*, to attach the body of the then Lord *Cromwell* for his disobeying a Decree made in that Court, The said *Attachement* being executed, and the body of the said Lord *Cromwell* by vertue thereof detained by the said Sheriffe, whereof the said Lord *Cromwell* being a Peere, complained in *Parliament*.

I.

First (saith he) That for Contempts committed by a Noble man against his Prince, his person is attachable by Law. And if a Noble man disobey a Decree, made in *Chancery* upon

a cauſe examinable, there he commits a contempt againſt his Prince, and therefore, by the common Law, his body, for his contempt, is attachable, and the rather for that decrees given there are *Coram nobis in Cancellaria noſtra.*

II.

Secondly, if a Noble Man offend againſt the Queenes Majeſties *Prerogative* in one of the higheſt degrees, his body is attachable by Law: and if a Noble man commit a contempt againſt a decree made in the high court of chancerie & warranted to be made by her highneſſe *Prerogative*, he commits a contempt againſt that *Prerogative* & therefore his body for the ſame is attachable by Law.

III.

Thirdly, it hath alwayes been accuſtomed that Noble men have beene and ſtill are called into the Chancerie for matters examinable in the ſame Court; and the ſame hath beene ordered there, and if cuſtome hath allowed thereof, then it muſt neceſſarily allow the neceſſary dependance of the ſame, which is the execution of theſe orders: and other meanes for the exe-

ecution of theſe orders in Chancerie there is none but by Attachment, and as for that, that there is no uſe or Preſident of execution by Attachment of the perſons of Noble men, he anſwered that in former ages Noble men were of that prudence, that they never diſobeyed any of thoſe orders in Chancerie, and therefore no cauſe of that uſe.

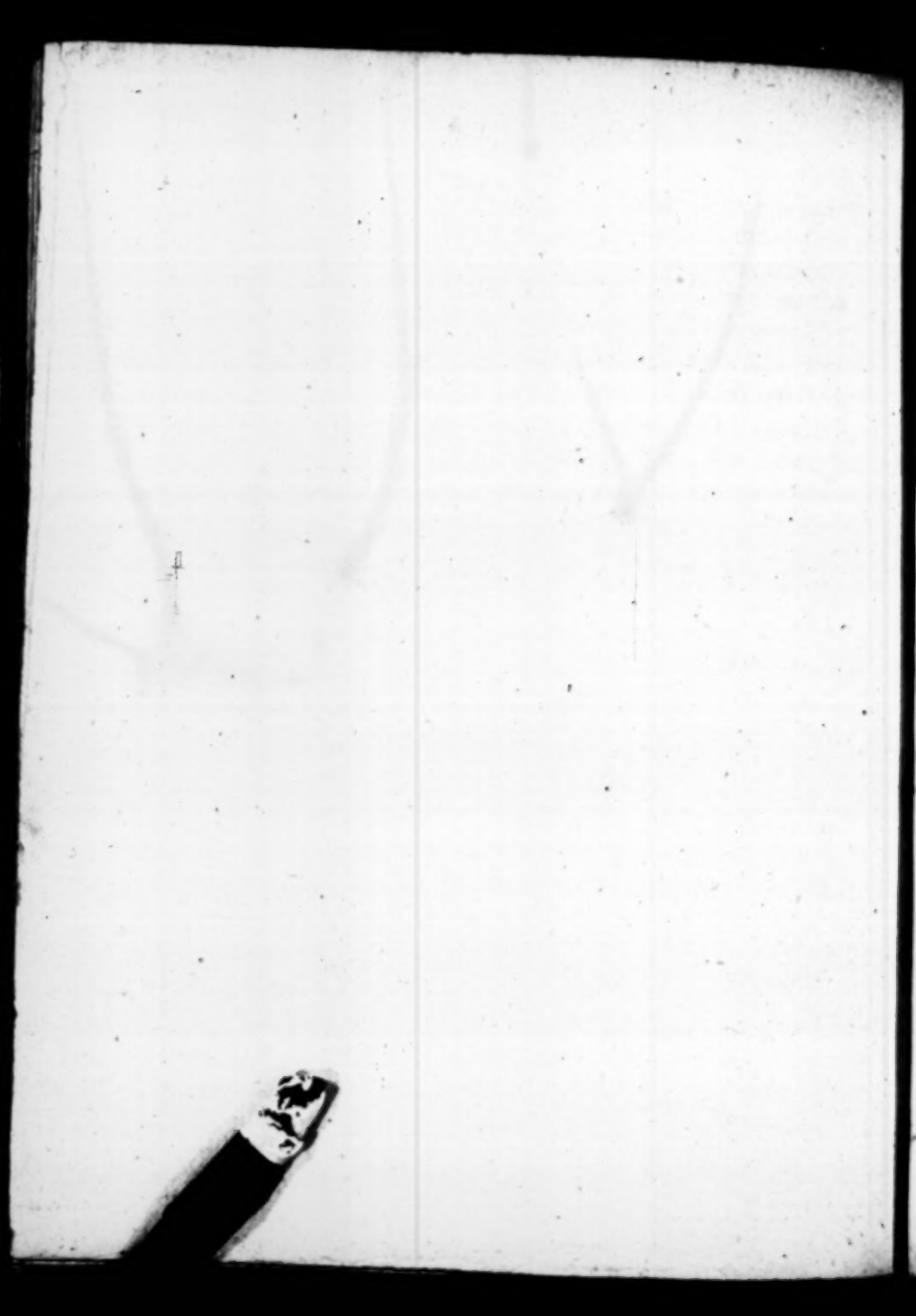
IIII.

Fourthly, to grant a Court power to heare and order, and not to execute the ſame, is a plaine abſurdity: & againe to leave all coppiholders of Noble men without remedie, if they be amoved by their Lords, and all other men without remedie againſt Noble men, in matter of equity, ſeemes much prejudiciall to the Commonwealth, conſidering how great the number of theſe may be; beſides what inconvenience is it to have a Noble man bring a caſe into the Chancery, & the Court to have power to doe juſtice for him, but not againſt him. This is not *Ius equabile*, and all theſe and other inconveniences, in his opinion will ſucceed except Attachments in the cauſes of contempt before remembred be allowed and executed.

V

Fiftly, and laſtly, for aſmuch as the Chancerie is warranted to heare, order, and determine cauſes by vertue of the Queenes Majeſties *Prerogative*; where otherwiſe by law the ſubject hath no helpe: and alſo to qualifie the rigour of the Law, therefore if all cauſes examinable in the Court of Chancerie for the reſpects aforeſaid, betweene a Noble man and another ſhould be taken from the hearing and ordering of the ſaid Court. It muſt needs be Derogation of the Queenes ſaid *Prerogative*, which he thinkes ought not to be queſtioned or debated without her Majeſties Privitie, and therefore prayes her Highneſſe may be therewith acquainted.

FINIS.



16

THE DVTIE OF SIR FRANCIS VVORTLEY;

Deliniated,

IN HIS PIOVS PITTY,

and Christian Commiseration of the *Sorrowes* and *Sufferings* of the most vertuous, yet unfortunate Lady ELISABETH *Queene of* BOHEMIA.

BEING

A Dedication to *FAME* and *TRVTH*: *Prefer'd to both the* Houses *of* Parliament.

BY

Her humble *Servant* and *Honourer*, Sir FRANCIS WORTLEY *Knight and Barronet.*

LONDON,

Printed by *R. O.* for *F. W.* MDCXLI.

DUTIE

SUP TRANCY'S

VOR LEY.

IN HIS PLOYS PITTY,

and Christian Communication of the

Lucerne of GERMANY.

BEING

A Dedication to [illegible]

[illegible]

THE SORROVVES AND SVFFERINGS OF THE MOST VERTVOVS LADY ELIZABETH *Queene* of *BOHEMIA.*

IF all the VERTVES which the *Criticks* call
VERTVES *Divine*, and VERTVES *Cardinall*,
If *these* together mixt with *ROYALL* BLOOD
Can ſcarcely make a *Claime* to merit *Good*;
If *HER* great Merits could not impetrate
So much, as not to bee Unfortunate,
And in Miſ-fortunes to exceed ſo farre,
As if the worſt of all her *Sexe* Shee were:
How light would our beſt *works* be in *Heavn's* skale,
If *Shee* thus farre in point of *Merit* faile.

Had *Shee* beene *Romes*, her *Supererrogation*
Had beene sufficient for the BRITTISH *Nation*;
And would have made the *Papall Sea* as great
As *Rome* was, when it was *Augustus* Seat:
Who would not have a blessed *Pilgrim* beene
Had hee ere read the Story of this *Queene*?
Had not the *Romane* Doctrine beene disputed
That others Merits cannot bee imputed;
The *Anti nomists* (though th'are very loath
To trust to *Works*) their threed bare *Faiths* would cloath
In her rich *Merits*; so ev'n they might hope
By *Merits* to be sav'd without a POPE.
The *Character* of *Patience* IOB even hee
Must loose some glory, if compar'd with thee:
The *Story* of thy *Sufferings* who can tell?
This I dare say, it hath no Paralell.
Thou wer't the *Daughter* of a mighty KING,
Great *CHRLES* his onely *Sister*, and didst bring
A *Portion* worthy the *Imperiall* CROWNE
Besides the greatest *Portion* was thine *owne*.
'Twas for *Thy* sake the *German* PRINCES did
Set BOHEMS *Crowne* upon thy *Husbands* head:
They saw good *Queene* thy *Vertues* were so great,
They would have plac'd *Thee* on th' *Imperiall Seat*.
All these *Thou* lost at once; that we may see
The *Gods* on Earth have a capacity
Of fatall *change*, that *Kings* and *Queenes* may know
There are no fixed *Fortunes* here below:
Lord what a Sea of Princely Christian *Blood*
Hath beene powr'd out to make Thy TITLE *good*,
Thou and thy *King* with a distracted *Traine*
Before *Thy* Foes fled and pursu'd amaine;

Thy

Thy *Husband* baniſh't from his Native Soyle,
Friends, Cities, Country made a wofull ſpoile,
And ſack't; the *Plague, the Famine, Fire and Sword,*
Were glutted all, Nature the ſights abhor'd:
Yet as enough thy patience was not try'd,
Thy *Gold* in new Fires muſt bee purify'd;
Thy firſt-borne Sonne which was the greateſt loſſe
With Ayry Nailes was fixt upon the Croſſe
T'wixt *Heav'n* and *Water*, and the Veſſell drown'd,
There frozen to the Maſt was next day found:
Then *Swedens* King that thunderbolt of warre,
Who (had he liv'd) had beene an *Emperour*
Had rais'd your *Husbands* heart, that he eſpi'd
Some glimmering hopes, and in that twilight dy'd,
Before thou canſt recover ſuch a Croſſe
Sad newes was brought thee of another loſſe;
That great GVSTAVUS was untimely ſlaine,
(As 'twas ſuppos'd with Piſtols ſent from *Spaine*)
Whoſe Martiall Soule not us'd to be ſaid nay
In it's aſcention got a glorious Day,
As in his Iourney it the Plannets paſt,
'Twas ſo much honour'd, their great *Mars* at laſt
Began to feare, he could not chooſe but ſee
His Legends did encline to mutinie,
And joyn'd together would a Councell call,
To make that Spirit of his their Generall.
Never the Soule of any King aſcended
Who had from *Earth* to *Heav'n* bin more commended:
My Muſe growes weary with this Tragick Story
(Nor could I force her) were it not her Glory
Whom it concernes; now to the laſt I come,
(So may it be) her brave Heroique Sonne

Whose sweetnesse heere, had so much honor got,
Except the Queene, few have so great a Stock,
In Court and Countrey both, nor could I see
A kinder Father; saving Majesty,
Then our King was, and seldome have I seene
A kinder Mother then our vertuous Queene:
When this sweet *Prince* had here try'd some few *friends*,
And had propounded to the King his ends;
He ships himselfe, needs but to hoyse halfe saile,
Lest prayers and sighs should raise too strong a gale;
Words are but ayre, and prayers but words informe,
Tis but excesse of Aire that makes a storme.
Austria too long for *Iustice* had beene suited,
Their Cause must now with sharp swords be disputed.
Our Kings and they with *Treaties* were deluded,
Both she and hers by Act of State excluded
From all their rights; an Army then they rais'd,
On such a sodaine, it the World amaz'd;
He brings them to the Field, besieg'd a Towne
Which to th'Imperialists was quickly knowne.
Two distant *Armies* correspondence hold,
Which made ev'n both the *Armies* far more bold,
The lesser dares him out, keepes him in play;
Meane while the stronger marches night and day,
And got behind him, to his passage make,
Which with their Horse too strong for his, they take:
When the *Prince* saw his *Army* thus inclos'd,
He cal'd a Councell; he himselfe suppos'd
'Twas best to charge those which the passage kept,
Which all agreed on, and before they slept,
They march away, though they were almost tyr'd,
And overwatch't, their *Trenches* then they fir'd:

Into

Into *Brigadoes* they their ſtrength divide,
Flanker their *Foot* with *Horſe* on either ſide:
Their ſtrength was horſe, their Baggage they incloſe,
Guarded their *Cannon*; then he *Craven* choſe,
And to his charge he did commit the *Van*,
Who prov'd himſelfe that day a daring man:
And ſhewd himſelfe ſo faithfull and ſo bold,
His name is in the Booke of Fame inrol'd,
He and his Brother did bring up the Reare,
Whoſe high-borne ſpirits did that day appeare;
Craven charg'd home and did them ſo diſmay,
But for their freſh ſupplyes h'ad won the day:
The Battels joyne, th' Imperialiſts increaſt,
And as they grew, death had the greater feaſt:
The reare came bravely up, the young *Prince* he
In thirſt of honour, ſenſe of injury,
Himſelfe to ſuch high hazards hee expos'd,
As hee was often by his Foes incloſ'd:
Yet vvho incloſ'd him, or inforc'd his ſtay,
He by their ruines made himſelfe ſtill way.
But vvhen Prince *Robert* the brave ſecond Sunne
(Who 'mongſt the Soldiers hath ſuch honour won)
Heard that his Princely Brother vvas ingag'd,
With love and Martiall fury both inrag'd,
Through troops of foot and horſe, he forc'd his vvay,
And finds him freed; yet there he vvould not ſtay,
He forvvard preſt into the greateſt throng
Of all his Foes; his ſword there told his wrong:
He pickt out their Commanders vvhom he knevv,
By marks were giv'n him, thoſe he took or ſlevv;
Whole Troops of *Horſe* and *Foot* his fury flye,
Thoſe he encounters, muſt or yeeld, or dye:

'Twas

'Twas happineſſe to them who did command,
Since they muſt die, to die by ſuch a hand.
His *Horſe*, his *Armes*, his very *Sword* was tyr'd,
That ſpirit of his twice *Samſons* ſtrength requir'd;
And would their *waggons* with rich ſpoiles have laded,
Nay all thoſe *Troops* of *German Horſe* have jaded;
And thus retir'd they block him up they ſay,
For none durſt charge, 'twere thought the ſafeſt vvay:
Have you ere ſeene a chaſed *Lion* ſtand
With *toyles* encompas'd, and on every hand
With *Hunters* gall'd; yet none the *Liſts* dare enter
Leſt he too dearely pay for his adventure.
Whilſt all the *Hunters* various vvayes contrive
To take this *Lion* (if they can) alive:
So gall'd and vveary brave Prince *Robert* ſtood,
The earth about him dy'd vvith *German* Blood;
At laſt a troop of deſp'rate Men they horſt
Who on all ſides aſſault him; ſo inforſ't
With multitudes, vvhen all the vvayes they'd try'd,
Thy took him living, vvho vvould faine haue dy'd:
Which newes too ſoone did through the *Army* flye,
And that the Enemies had a freſh ſupply,
Who had encompas'd them on every ſide:
In every face that after this newes dy'd,
Hee who had skill in *Phiſnomy* might finde
How to revenge the Soldiers vvere inclin'd:
'Tis true they loſt the day; but they behav'd
Themſelves ſo bravely, they their *Honour* ſav'd;
The meaneſt Soldiers by example led
Mixed in *Troops* with Enemies lay dead.
The *Palſgrave* was adviz'd to quit the Field,
Which he refus'd, and ſcorn'd ſo much to yeeld:

Being

Being rudely preſt he cuts himſelfe away
Through all thoſe *Troops*, none durſt inforce his ſtay;
He to the *weſen* comes, into it leapt,
Which him as ſafely as his Soveraigne kept;
His ſprightly *Steed* ſo bravely landed him,
As if he had great *Neptunes* Dolphin beene.
'Tis true the waves in multitudes increaſt,
And crouded in to welcome ſuch a Gueſt;
Yet ſo obedient were to their commands
The proudeſt wave there durſt but kiſſe his hands.
Thus landed ſafely on proud *weſen* banks,
He lifts his eyes up, and gives Heaven the thanks;
With ſuch a confidence to Heav'n he prayes,
H'ad *Solomons* blessings given, and long (wo dayes)
You who were once deare *wives*, ſad *widdows* now,
Mothers of Children, who have kept each vow,
Either to *Heav'n*, or to your Husbands bed;
Think how the *Queene* was with his power diſmaid:
But you were never *Daughters* to a *King*,
Nor did ſuch Portions to your *Husbands* bring;
The Worlds great love to you hath never coſt,
It any bleed, you have no Kingdoms loſt:
No hopes of Empire: there's no *Prince* hath try'd
His fortune in your cauſe, no Kings hav'd'd
In your juſt quarrell, you have no'o't *Eſtates*,
Or if you have, not two *Palatinates*:
Your eldeſt Sonne was not in Ship-wrack loſt,
Nor was your ſecond on the *weſen* toſt;
Your third not taken priſ'ner by his Foes;
Had you all theſe, and not ſuch ſonnes as thoſe;
How can you, or how dare you judge of *Hers*,
But as poore Vaſſals ſpeake of *Emperours*?

They doe beleeve as Courts there are no such things,
As they have heard, their Magistrates call Kings,
Like those that dare the Starres by name recite,
Or count by *Unites* to an *infinite*:
Th'are forc'd to end where they at first begin,
And so in arrogance commit a sinne.
So should you rob this good *Queene* of her Glorie,
But I much more in telling this sad Storie,
In this I doe but as most people use
I with a greater crime a lesse excuse,
That which my naked *Muse* (should cover (Love,)
In this case doth my disadvantage proves
The World stands to affect to Her *Story*,
No *Muse* (I know) but would impaire Her glory.
The Competition might greave *Homer* raise,
Or *Maro's* soule to sing the good *Queenes* praise:
Who ere he be he needs not to complaine,
For this high *Subject* will enrich his Straine,
And imp the proudest feather of his wing,
That with the Larke he may mount high and sing
Ev'n to the admiration of the Quire,
Suit but the Subject, and none can sing higher.

FINIS.

MVSEVM BRITAN NICVM